A LIFE OF SHRIMAD VALLABHACHARYA

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CHAPTER I

Shreemad Vallabhacharya's Life

Lineage, Birth and Childhood.

Our most revered hero rises like the sun in the sky of religion in order to re-enlighten it which threatened to be surcharged with frightfully horrid, dark clouds day per day on account of the rule of anarchy and tyranny due to the unsettled political state of the country, our India, and in order to destroy the doers of misdeeds along with their influence over the society, in the latter half of the fifteenth century in A. D. 1479, in the block half of Gujarati Chaitra month of Samvat 1535, in Chodanagar (Chaturbhadrapur) in the region of Champaranya. Just as his deeds and teachings are marvelous and come out of uncommon and

miraculous brain and study his birth also was of an unique incident, resembling that of other incarnations of our supreme Lord. A following piece of intelligence about his birth is gathered for general information. Though this information needs a deeper and keener invention and though it is likely to be put before the public soon by the good attempts of the Vaishnava forerunners it is just sufficient to meet our need here at present.

It is said very often that the supreme Lord takes birth on earth whenever there is misrule and misguidance of the humanity. He spares not himself in ding what is necessary to the good of the whole mankind by suppressing the vice and mischief and by setting the human beings on the religious path. He makes them realize what they have to do and their objects of achievements in this valuable life; and grants salvation to those who really fulfill the terms offered. It is believed according to the Vaishnavite cult that he gives the honor of his birth to the family which completes one hundred Somayagnas and really it was the only

family of Laxman Bhattjee, the worthy father of our Vallabhacharyajee, who fulfilled the terms offered and accordingly Shree Acharyajee, the hitherto last Avtar of God in our Vaisnava world was born therein. The ancestors of Laxman Bhattjee had already finished ninety five Somayagnas and the remaining five were completed by himself. The following table will clearly show the number of Somayagnas performed by different descendants of that line.

Shree	Yagnanarayan Dixit	– 31
"	Gangadhar	– 27
"	Ganpati	– 32
"	Vallabh	– 5
		95
"	Laxman Bhattjee	– 5
		100

It is natural that one would think at once of doing one hundred Somayagnas and even some hundreds and force the supreme Lord to be born in our family. But no, it solely depends upon the will of God and he facilitates the task of yagnas to only those who are fortunate

enough to win his grace and love.

Laxman Bhattjee, like his forefathers was a man of deep religious learning and of religious mode of living. He married a daughter of Susharma, the priest of the royal house of Vidyanagar, (now called to be Vijayanagar) really a city of learning as the word Vidyanagar implies. Her name was Yallamguru and she was fortunate to become a mother of our Acharyajee and four other children -- two sons and two daughters. X

She too was a lady religious turn of mind and helped Laxman Bhattjee in all his household and religious requirements.

The native place of Laxman Bhattjee and his ancestors was a big city named Kakarvad situated on the southern bank of

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+ Note: - the name of the oldest son was Narayan Bhatt alias Keshavpari. He did not embrace the life of householder but turned a recluse at threshold of life. This incident is wrongly associated with the life of our Acharyajee but historical evidence as recorded in the manuscript-works of Shree Gokulnathjee, one of the descendants of our Acharyajee evinces the falsity of the above charge.

Krishna River. It is believed anyhow that this city existed within the limit of the present Nizam state. Afterwards this city was destroyed by a rival King and then Laxman Bhattjee made a city of 'Agarhar' his residence. The family of Laxman Bhattjee was in flourishing condition and was held in high popular esteem. The sixth of the above descendants of our Acharyajee was Yagnanarayan Bhatt as shown in the above table. He observed celibacy for a number of years and afterwards married a bride named Narmada of 'Devpur'. There came once a guest named Vishnumuni of Dravid race who was in detached state of mind. He preached Yagnanarayan Bhatt to devote himself to 'Hari's' service and gave him a 'Gopal Mantra.' Then Yagnanarayan Bhatt used to perform every year one Somayagna in order to please God who gave him Vision of Himself and spoke to his family and widen his fame and to give protection to true religion after the completion of one hundred Somayagnas. Accordingly, as we said, above our Acharyajee is nobody else but God, Himself, into a human form according to the Vaishnava belief.

Someone may doubt the very existenc of Avatars. In the solution of this sort of doub we shall here give our thoughts to a few of th considerations namely that is it ever possibl for a man to love and to get a thing which h has never eye-witnessed? Is it ever possible fo a man to worship an unknown thing of whos body he knows nothing either by persona experience or by that of some high valuec persons and to take a life long interest in wha is never in figures and attribute? How can a mar aspire for a thing, which directly or indirectly fails to affect his mental grasp? We can allude to some figures some imaginary attributes bu what about those are said to be denied to have figures at all and who are said to be strange to human eye and mind? Moreover we have a number of examples in devotees who had attained salvation even during their lifetime by offering their love and all material objects in their possession to Avatars, the immediate lords.

So at least we would come to the conclusion that Avatars are true in themselves and the real essence of our supreme Lord. This

statement is made doubly weighty by referring to Gita where Shree Krishna, one of the Avatars, said "Oh Arjuna, many births of yours and mine have passed by." And again " I am born again and again for the establishment of the religion."[1]

As we said, above our Acharyajee was one of the Avatars. To support this statement, we have many good evidences and allusions. The manner and circumstances under which our Lord is obliged to come into an Avatar were also operative in the case of our Acharyajee. The only reason of avoiding religious upsetting and the troubles of the good, causes Him to come on earth as an Avatar. As to its manner, he never pours Himself into an animal – womb and never comes out by a natural course. Supernatural as he is, his birth takes place supernaturally. If we refer to the said earlier Avatars, we shall be convinced of these facts, but here we have only to deal with the cause of our Acharyajee and to see how the said conditions were working in.

1. [Note: - **बहूनि मे व्यतीतानि जन्मानि तव चार्जून ।** and **धर्मसंस्थापनार्थाय संभवामि युगे युगे ।**]

Conscience is such eccentric in the matter of sensibility that it pre-feels of either good or bad. It is an everyday experience to us all. When something good is to meet us, unconsciously we fill with joy though we know not the cause of our exultation. Music is an outcome of such exultation and happy mood. Whenever an Avatar took place, the whole of the world look gay. Life within every thing either plant, animal or inanimate object sprang up into joy and everything looked into its pleasant aspect. And when our Acharyajee came on the earth, the same happened. The 'guru' of krishnadas Maghan named Keshvanand of Shree 'Nand,' spoke to him about the gayness of the world and said " Krishnadas, really an Avatar of God took place somewhere on this earth, for the atmosphere around is such."

On hearing that, Krishnadas made up his mind to go around India in such of an Avatar and to rest at his Holy feet as his last breath might take him away. In the whole of India, there was no other being born on that date viz. the date on which our Acharyajee made an

appearance on this earth. He came to know about that fact in Kashi and resolved to go to our Acharyajee with the full confidence of seeing an Avatar in him. Krishnadas then approached and surrender himself to our Acharyajee at Sukher Kshetra, a little far away from the northern bank of river 'Tungabhadra'. Finding him there who had achieved a remarkable victory during the time in the All India Religious conference held at the court of Maharaja Krishnadeva at the age of only fourteen. No sooner did our Acharyajee see him than he welcomed him by calling of his appellation. Krishnadas being convinced of our Acharyajee's Super- Humanity and fitness of being a 'guru' determined to spend his after-life in offering services at his feet and became a remarkably staunch Disciple of him in after life.

We have aforesaid that the supreme lord does not descend on this earth passing through a woman's womb but super-natural as he is, he comes abnormally. A following piece of information will give some ideas about his mystical birth.

Laxman Bhattjee, having celebrated satisfactorily the remaining five Yagnas, made up his mind to go on a pilgrimage to Kashi with his wife, disciples and servants and with other requirements to give a dinner party to 125000 brahmins. After spending some days in Kashi peacefully, a news of a coming attack of a 'yavan' emperor on the 'sanyasis' caused. Laxman Bhattjee wanted to go to his native place, Agrahar, along with other citizens. His wife Yallmagurujee who was quick with child was also taken with him on the way home. When the party reached Chodanagar in the region of Champaranya, Yallamajee gave birth to a son under a 'shami' tree during the dark midnight. Thinking that the child was lifeless they covered it over with piece of cloth and put it into a hollow place made within a tree and scattered the leaves over it. Then they began to pursue their way further with their associates but when they next put up on the way for the rest during the night, God gave them Vision in the dream and said " I myself have been born to you. " Then both of them returned to the place where the child was put up and when they

reached there, they looked it in the middle of fires! (अग्निमंडळ). The maternal affection of Yallamajgurujee at once came out of the breast in form of an overwhelming flow of milk-nectar and she spoke about that to her, dear husband who replied that if that child really belonged to her, the fires would make a way for her and indeed, she caught up her child safely and soundly untouched by fires. That child was Acharyajee. Hence he is known as the incarnation of fires and the mouthpiece of our Supreme Lord who gave universal philosophy to the world.

More than six the logical books support this statement.

This child was given four different names. His worldly name was Vallabh, his divine name, Krishnaprasad (as really he was precious gift of Shree Krishna to his parents.). The name 'Janardan' according to the mouth of his birth and 'Sharvistra' according to the motion of the planets at the time of his birth were also accorded to him. After performing all such rites, Laxman Bhattjee returned to Kashi with his

family where peace was reestablished and settled there.

Every monthly ceremony was then performed peacefully, and when the boy Shree Vallabh grew older of some months, he showed he show his love towards books as early as that age of some months when Shree Vallabha was given toys like those of elephants, books, horses, coins, axe and other play-toys to play with, he in the midst of applause of the learned who used to come to his father, always took up the books as his favourite plaything. Thus he became very dear and near to the 'pandits' who always thought highly of the child. It is well said that ' the child is the father the man'.

As soon as he got the rudimentary senses, he used to keep steady attention always to the discussion of the theological subject and to think over it and sometimes used even to fall into discussion himself and to give his own opinion on such difficult and hard to understand matter. In this way when he was a few years old, he earned the titles of 'Balsarasvati' and 'Vakpati', which mean respectively 'a young god

of learning' and 'a lord of speech' from the learned.

This will look not incredible at all especially to those who have at present experienced the masterly command over every sort of musical instrument of Bal Gandharva and Master. Both too difficult for little boys of understand what music is. In an ordinary case, if a boy of that age is asked about music, the very word 'music' will perhaps bear the impression like that of a mountain or a river, or a ghost or such any other nonsensical impression.

In America, there was a little chap who played harmoniously upon a glass cup and the Americans and the President too crushed him under heavy thanks unbearable by the child.

Some years ago, we heard of a boy under ten who solved the examples of B.A. course.

All these prove that a man is liable to a series of life and death and this unaccountable knowledge is due to the keen remembrances of what man had attained in his previous birth.

This happens even in the case of an ordinary human being. Then it is not impossible at all for our Acharyajee to know the deep philosophy at he age of three or four for he is believed to be not an ordinary man but being superior to mankind.

At the fifth year of his age, he was made to wear a sacred thread ceremoniously and in the same year he was made to study under the necessary instruction of their family priest. Shree Vishnuchit. He used to do all the duties of a man in the first station of life and to study the same course prescribed for a general class of students in that age.

Even during his Career as a student, he lined out the general features of ' Bhramvad ' (the doctrine of Brahman), which later on became famous as the doctrine of Suddhadvaita and during the time of leisure, he explained it to his fellow students. Of this doctrine, their 'guru' came to know and it immediately turned into a matter of public discussion and general interest. Many a learned fellow opposed this doctrine and held meetings

against it. But our Acharyajee gave no way to such contradictory sayings and persisted in his own way. He too often took the platform to preach his own philosophy and the hearers were struck with wonder to see his wide philosophical knowledge. He made always his doctrine agreeable to all as if the goddess of success had married him being please with his unaccountable ability in philosophical subjects.

Just after the completion of his studies, his father Laxman Bhattjee died in the holy pilgrim-place of Kashi in A.D. 1490 (Samvat 1546) when he was just finishing his eleventh year. Having done all the funeral rites of the father, he made up his mind to go on a pilgrimage being permitted by his kinsmen and accordingly he moved towards South along with his four votaries named Svabhu, Svayambhu, Vibhu and Shambhu.

Now let us see the political, social, religious, industrial and emotions of India before and during the lifetime of our Acharyajee and we shall come to know hoe religion was upset and pretension was engendered.

CHAPTER II

The Condition of India at the time of our Acharyajee

The political condition: -

On the early half of the 15thcentury of Vikram Samvat, the Delhi emperors of Taghlak and Sayad races fell and the emperors off the Lodi race came into power. Under them, there was many pretty thakors, chiefs and jagirdars. Nearly the whole of the upper India was under the sway of the Sultan at the time of Sikandarshah's death. After him in Samvat 1574 (A.D. 1518) Ibrahim Lodi sat on the throne. He raised quarrels with his chiefs who invited Barbar to bring an invasion upon India. Babar defeated Ibrahim Lodhi on the battle field of Panipat and captured the throne of Delhi for himself in A.D. 1526. The Rana of Chitore was all powerfulk an ruled over Ranthambore and Chanderi.

During the period of Babar's rule, there was constant intranquility, rebellion and war disturbance ruled everywhere. The same was

the case during Humayun's career also. He had brought under his sway the province of Gujarat and Bengal but he could not keep them into his possession any longer. In Gujarat too, the musalman kings ruled after the ruin of Karan Vaghela. There was certain musalman Sultans who were very honest and liberal minded. But the rest and the most were far away from being just and even thought it to be their religious prescription and duty to act in such a way as to excite the feelings of Hindus, the Kafirs as they were named, in the matter of religion too. At times, the Hindus were openly attacked to give up their own family religion and to accept the Islamic religion. During their career, the wars and political transition were an everyday occurrence.

In South of India, after the fall of Brahmani Kingdom, the whole of dominion was scattered into five pretty thrones.

In Vidarbha, Hindu Kings ruled since a remarkably long period. This kingdom was at the top of prosperity at that time. At the

time of our Acharyajee, Maharaja Krishnadev who was a staunch religious and learned man held the ruins of the kingdom and was very much popular among his subjects. Later on, we shall see how this Krishnadev called for an All India Religious Conference and how our Acharyajee marvelously got the upper hand in the religious discourse and won the titles of " Shree Mahaprabhu " and " Shree Acharya. "

From this , we shall realize the truth about the unsettled political condition of India. Tyranny and anarchy were anyway powerful and communal warfare between Hindu and Musalmans was incessantly continued. Not only that but each one of them quarreled with the other and sought each other's life. In this political unsoundness, it was a very hard time for priests to preach Hinduism on public platforms.

Social Condition: -

Civic establishments like marriage society were widely influenced by unhealthy political atmosphere. It gave birth to the customs like child-marriages. To spare the young girls from the

attack of the ruling race, parents used to marry them in early childhood before they learnt their household duties and before they came to understand how dangerous and how pleasing an animal were they in the eye of their parents and the mischief-mongers respectively. Parents anyhow liked to get rid of their responsibility as soon as possible by offering their daughters in marriage to others and to secure them thus from the attack of the opponents and naturally two evil consequences resulted out of this. First of them was that the restraint over organs of senses became an unattainable thong and secondly the progeny produced by such child-husbands and wife was considerable weak who became gradually quite unable to break off the chains of slavery to the foreigners. Vices and demerits subject to the slavery inevitably visited them and it could not resist to its force and influence. For want of sufficient might in men to protect the chastity of the the ladies, the custom of keeping veils on the face when they were rarely out of the house came into existence. This resulted into the loss of fearlessness of woman.

Such degraded they were on the one hand on the other, the pompous, luxurious and expensive life of the nobles and officers of the Court bore the charming impression on the minds of the people who were otherwise gratified with their simple and sinless life of limited wants.

The Educational condition: -

The advantage of the educational institute was generally taken by Brahmins and Banias. It was not regarded as one of the government's duties to facilitate and promote the cause of free education among the subjects and so the people received the instruction of reading and writing only and that too by private means. Sometimes, the arithmetic and such other subjects which were sufficient and useful to meet their worldly needs, were also learnt. At times, Hindu Pundits and Musalman Ulmas (the learned men) used to study systematically the science of religion and to compose the literary and religious works.

Commercial condition: -

In that age when might was right and when Railway-trains and swift-going machines were not in existence at all the commerce was not in flourishing condition. The people of every district used to produce the food and the wear etc, by cultivation of the land and by using the spinning wheel as much as to meet its own demand and used them as the means of exchange in the absence of the coinage-system. Activity of to-day in commerce was a sheer impossibility in that age.

The Artistic and Architectural Condition: -

The rules were prompt in giving good encouragement to the works of art and architecture. Every metropolis of different kingdoms was the site of the art, architecture and learning. It will be clearly understood by an example. It is reported in the book named " The History of Vijayanagar " by B. Suryanarayan Rao, that the factory of the king's palace gave employment permanently to two thousands of artisans, black-smiths, washer men and two hundreds of cooks. In the queen's apartments, twelve

thousand of richly ornamented and valuable-clad, hose-maids were engaged. The most worthy of the learned professors from all the parts of the country were invited to fill up the post in the school of which were over crowded with many enthusiastic students.

The Religious Condition: -

Due to the ignorance about the real formation of one's religion, its observance only remained in name, as an outward appearance like a dead body devoid of a soul and pretence and susceptibility gathered strength and weight over the public mind. It resulted into the vitiation of even the public pilgrim places, where mischief and misdeeds made their abode instead of religious activities. But still they commanded respect as the holy pilgrim places from the humble human soul who found no other better way than going there for charitable ambition and to feel gratification even by such an outward religious conduct as stung it was by the variegated sin's hoods.

If we deduct the spurious and incomprehensible passages from " The Stories of 84

Vaishnavas " and " The Stories of 252 Vaishnavas ", they use to serve as the authentic treaties on the religious condition of India at the time.

Moreover a real and a precise but a contracted picture of the religious condition of India can be held from the compositions named "Tatwarth Dip Nibandh" and " Krishnashraya" composed by our Acharyajee.

In the latter he says " All the courses of the right conduct are blocked up and the religion of villainity and deceit, corrupted from within and outwardly beautified, is prevalent among the people and the strength of barbarian perception has been remained unquestioned. Hence this sacred land has been converted into an abode of Sin itself. The sanctified places like the Ganges are polluted and made profane and so their greatness has vanished out of sight. The saintly persons have been perplexed by the veil of Vanity over their eye-sight and so they come to entertain the lust for gain & fame. They are attached to sin setting aside their noble religious activities and philanthropic aim in life, which should be

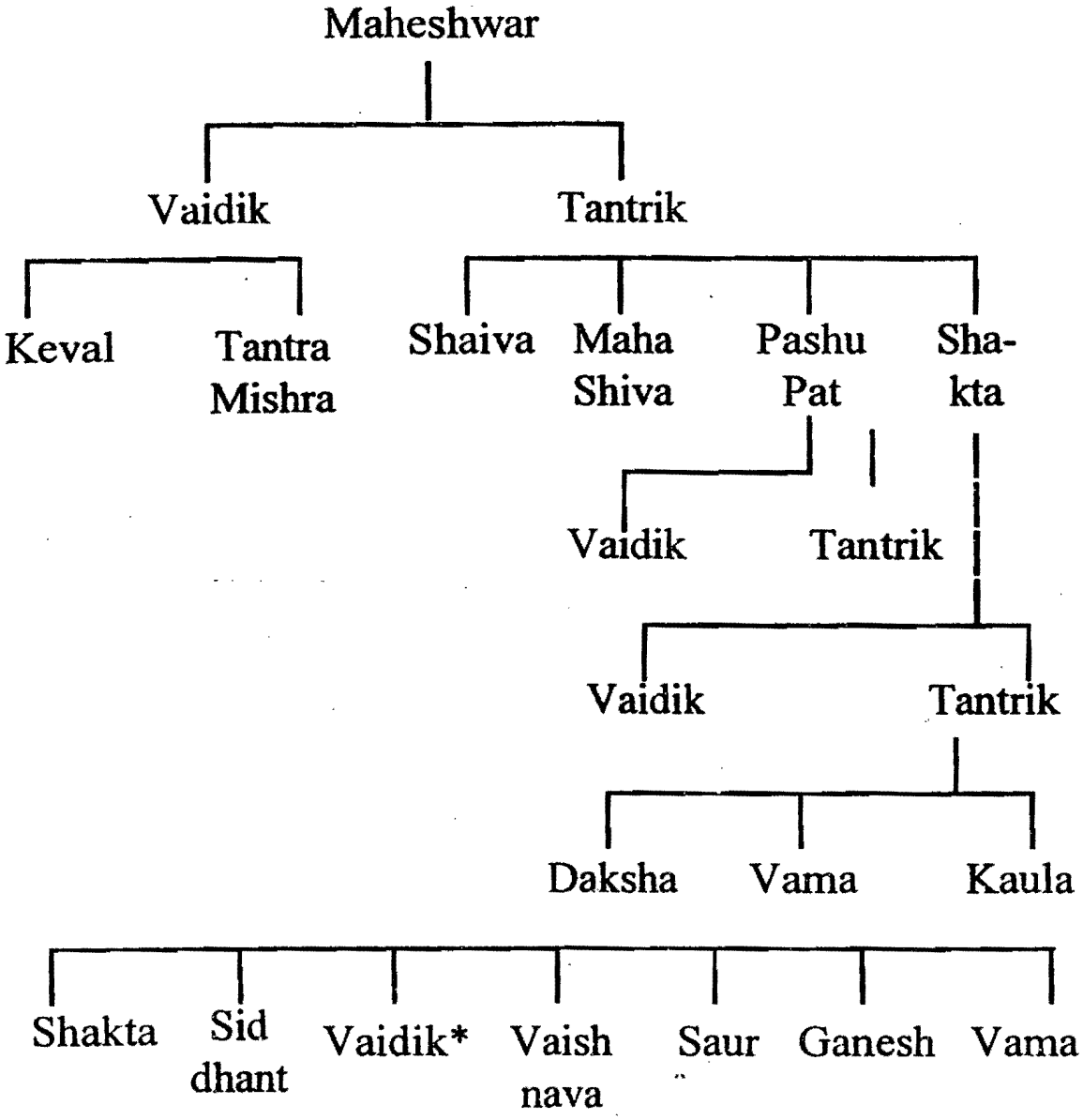
otherwise their propitious path of conduct. The vide hymns have ceased to give their secret, the quality of fruits and nature of the presiding deity and the unobservance of celibacy on the part of the worshipper. All the celebrations and vows are observed hypocritically.

In " Nibandh " he says " At present, in the kali age, the people are prepared in lawless deeds, irreligious, with the turned face from the good conduct, of perplexed minds, giddy and apt in the execution of the organs of senses where they lead. The religious celebrations performed by such men are unceremonial."

The most excellent and powerful support of the establishment of the religion is a class of " Sanyasis. " They should wholly resort to the religion. The spirit of non-attachment should be their guide in all the fields of worldly activities. But in that age of which we deal at present, the Sanyasis were degenerated by corruption. The Sanyasis (the fourth station in life according to the Vedic religion) is meant for its knower. It is a wild horse to those who have no knowledge

to it. But in those times, the great fools distressed either by the heavy burden of debts or by family quarrels or by an excess of unpardonable behavior, found liberty from misery in attaining the guise of a 'Sanyasee' just as a fool tired of the severity of life seeks to bring an end to his affliction by committing a suicide. ' Sanyasta' of this sort is a suicide of the soul. If this happens, naturally such 'Sanyasis' can do nothing good either to themselves or to the people at large who nourish their material body with their own perspiration and energy.

Just as every community was split up into a number of divisions, similarly a number of different tenets molded up to fit the time by the fanciful Pundits from the extracts of the orthodox beliefs were also made current. This will be clear by illustration. The worshipers of God 'Shiva' were called to be 'Maheshwars.' This sect was split up into so many bye-sects as shown in the following table.



Generally speaking the intellectual class of the Hindus was the believer of Shankeracharya's

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[Note: - The Vaishnavas described in the table are essentially different from those who are generally known by that name at present].

Kevaladvaita doctrine so far as the philosophy was concerned. Some of them used to worship 'Shiva' and the others, 'Rama' and 'Krishna.' There existed the devotees of goddesses also. The jains were also influencial at the time so far as the philosophy was concerned. On the whole, the doctrine of every religion was not practiced in its true aspect and spirit, and so the firm faith – the master key to open the doors of god's abode was dwindling.

In such eccentric atmosphere, by the inspiration of the most gracious God, Narsinha Mehta (A.D. 1414 to 1478) made the prediction about the future rise of 'Bhakti-Marga.' These are the loosely interpreted words in English about his prediction.

Throw away into the waters all the Shastras, for my 'Hari' (God) shall grant his garland (to the world in the form of Bhakti).

"The devotion to God supersedes all other means in this kali age, the muttered prayers of a lovely heart of the 'Narayan

brings us nearer to the religion more than any other thing does."

Mirabai (A.D. 1481 to 1470), the principal queen of the Rana of Rajputana did the same as Narsinh did. She too composed the devotional songs about "Prabhu Giridhar Nagar" (God) and passed her whole life in the service of god. "Gorang-Prabhu" (Shree Krishna Chaitanya) who was younger than our Acharyajee by six years was the progenitor of Vaishnava 'Bhakti Marga,' in Bengal. In South, Changdev, Guandev, and Namdev pitted the drums of 'Bhakti's' rise.

When in this way, all the world was cheerful in anticipation of a divine gift and awaited in patiently and faithfully, God Himself came as a divine gift to the world in Vallabhas form.

CHAPTER III

On the first tour.

As we said before, our Acharayajee being permitted by his relatives prepared for going on a pilgrimage with his four disciples. He went first to Chitrakut walking bare-footed. He worshipped there the idol of Shree Ramachandra standing in the company of Laxman and Sitajee. Thence he visited his birth-place Champaranya and there on the bank of the great river, having raised a platform by his disciple made the perusal of Shree Bhagwat.

After visiting some places like siddhipad and others and having pleased all who came in contact while discussing the religious matters, he went to Agrahar where his ancestors had settled after the ruin of Kakarvad. His uncle Janardan, knowing about his arrival, went to receive him with the auspicious materials of worship. At that time, there came a Brahmin from Vidyanagar to take his mother Yallamagurujee there, for some condolence – ceremony. Through him, our Acharyajee came

to know about the religious conference to be held at the court of Vidyanagar. He at once made up his mind to attend it and therefore they all started for Vidyanagar.

On the way they encamped near Krishna River. There came a learned fellow named puspadantacharya who was well received by our Acharyajee. In the course of discourse he questioned about the primary importance of worshipping Ganpati in the beginning of every auspicious ceremony. And if necessary, why did not our Acharyajee himself observe it. To this our Acharyajee replied that there was not an absolute necessity of worshiping Ganpati in the beginning of every ceremony however auspicious it might be and further said " I am devoted to the supreme Lord in all respects. I have dedicated my all to him finally and so I do not see any necessity of worshipping inferior gods and goddess." He with reference to Gita's verses Nos. 19 to 23 of the 7th chapter said according to the fruits of merits in the previous births, a man in his last birth becomes totally absorbed in Vasudev (Shree Krishna) and sees

every where himself interwoven. Such great souls are found rare for the aspirations or desires of this world catch hold of their mind and reasoning and being subject to their nature, they worship inferior gods and goddesses in anticipation of getting the fruit of their merits. These gods and goddesses, if pleased with them grant what is within their reach, which lasts no longer. But the great souls above described who are free from the influence of the worldly desires, devote themselves wholly to Him who is Almighty and attain to His abode.

After this he prosecuted his journey further on. After visiting some places on the way he went to Kundinpur where he had a discourse with an advocate of the pratibimbavad. Refuting he said " it is quite impossible to have a reflection of Brahman which is over covered with Maya." 1

After visiting Kalashree and Vyanktesh he went near the vena river where a number

1 (Note: - **मायाजवनिकाच्छन्नं नान्यथा प्रतिबिंब ते)**

of pundits, hearing of our Acharyajee's wide spread fame had come to receive him. One of them named Ravinath Vaidik intended to test him in the Vedic Literature. He spoke the alternate Verses of the Vedas dropping every succeeding verse of the Vedas. Our Acharyajee showed his skill in making its contrary meaning. Then Ravinath put before him an another question about " Tamas, " whether it is a property or not. Our Acharyajee said that Tamas means the want of light. With these answers, Ravinath was extremely pleased and said that the titles of " Balsarawati " and " Vakpati " befitted him most adequately.

After this incident, he arrived at Vidyanagar after some days.

When our Acharyajee went to Vidyanagar, it was in every way flourishing. Its additional name was Vijaynagar. Traditionally this city was situated on the same region where sugriva (A monkey king and a friend of Shree Ramchandrajee) ruled over Kiskindha. Formerly to commemorate the same Angad, the son of Vali, a village named 'Angadi' was built. There

the kings of Vidyanagar had made a stable of elephants and it was known as ' Angudi ' (An' an elephant and 'gundi' a street or a lane). It still exists and the descendants of our Krishnadev's daughter hold it politically.

Vidyanagar decayed in A. D. 1509 after the battle of Tallikota against the Muhammandans. Its reminiscences like those of ruined edifices strike us with wonder even at present because of their architecture and magnificence and give us the real idea about its past glory.

The boundary – line of this dominion was wide spread all over Southern India. It included nearly seventy seas ports. Vidyanagar, the capital city of this kingdom was located on the southern bank of river 'Tungabhadra.' It measured from east to west the length of 16 miles and ten miles the breath from north to south. Thirty lacs of people had made it their city of habitation. The Nobles of the court, the tribunary princes, the foreigners and the ambassadors of the foreign powers had constructed there the beautiful and sky-catching palaces and gave it a charming experience. The

large portion of the population was skin to religion. There was nearly four thousand big temples and shrines and the small ones were innumerable. On the whole, the construction of the city was very much pleasant by the good many of the grand institution of education, commerce, art and architecture and of pleasure – houses and rest – houses.

The kings were of ' chandravanshi ' (one who claims his origin from the moon) race. At the time of our Acharya's arrival Vir Nrushinh was on the throne but as he was quite unable to carry on the burden of the Government, Maharaja Krisnadev was a ruler de facto. His was the very religious mode of living. Everyday two thousands of the Brahmins used to come to his palace for worshipping. He himself was a learned man and poet too. His noble genius in poetry can be seen from the poem ' Amukta Maliad ' composed by himself.

He was a patron of the learned & poets and admired the works of art & Architecture by encouraging them a good deal. He was a just, compassionate, and an apt king and ruled in

concord with his nature as such over his good subjects. For particular details, " The History of Vijaynagar " by Mr. B. Suryanaryan Rao and Mr. Suval should be referred to.

Apart from this description of Vidyanagar let us turn to the matter, which greatly concerns us here. As soon as the news of our Acharyajee's arrival reached at Vidyanagar, his maternal uncle and Vidyabhusan, the chief of the King's charitable institution came out of the city to receive him with the king's offerings of worship. Just after the initial ceremony was over, they expressed him their wish of carrying him in the city in a procession, which he denied and preferred to go on foot to his maternal uncle's home where he intended to put up.

The queen of Krishnadev was a disciple of Vyastirth Dandi, the Acharya of Madhva-Sammpraday. That Acharya wished the king to be consecrated. On that account, the king held a grand religious conference of principal Acharyas and the 'Pundits" of different sects and places of India in order to arrive at a right conclusion about which of them supersedes all the rest.

First of all, a controversial debate commenced between Dandi Acharya and the Pundits of Shankar Philosophy. Each of them had a number of pundits to support and the logicians of the Gautam, the Kanad and the pundits of Mimansa philosophy remained neutral. At the time of our Acharyajees arrival at Vidyanagar, Shankaracharya Vidyatirtha had earned a victory over Vyastirtha in the theological disputation and on the next day, the ' Kanakabhisek ' ceremony to Shankaracharya to be observed.

Having come to know about this, our Acharyajee made a resolve to attend the debate at the court and so, on the next day, after ending early morning's daily routine, he asked one of his disciple to go to the court and to communicate to the king of his desire of participating the controversial debate. Then he went to the court with all his followers and the king and the members of the court welcomed him by keeping standing in honour being struck with the hallow of the luster, tender guise and awfulness of our Acharyajee who was given half of the seat by Shanker Vidyatirtha.

CHAPTER IV

Debate At Vijaynagar

Then our Acharyajee enquired of the king about the matter awaiting discussion before the conference. The king told him the purpose of holding the discourse and the problem of the debate, which awaited solution. The matter of controversy was the nature of Brahman. The 'smart' pundit spoke of Brahman as a thing without any attributes or properties. While the Vaisnavas denied it and spoke it to be attributive. As a Vaishnava, Our Acharyajee tried to confirm the Vaisnnava opinion fundamentally.

(Here we should make clear that the Philosophical controversy is not treated fully with the view to make this attempt an interesting one by speaking lightly on philosophy. This attempt is done not with a sectarian but a general point of view. So a more philosophical brain should kindly refer to the book " Vallabh Charitra " in Vernacular for further details.)

Then Vidytirtha began to question him about the authorities in favour of his beliefs. Our Acharyajee answered " the Vedas, Bhagwat Gita, Brahmasutras and some extracts from Shreemad Bhagwat composed by Veda Vyas during the state of meditation furnish us with ample proofs." Vidyatirth agreed to believe in the first three treatises but he doubted the evidence of Bhagwat saying that how he would agree upon such a puran like Bhagwat to be so authentic setting aside a number of other purans. Then our Acharyajee said, " the purans are nothing else but the Vedas in detail. To explain the meaning of Vedas clearly, purans are the designs in wider and bigger forms. They do not differ at all from the Vedas in essential things. So purans are agreeable to us and amongst them, the Bhagwat has attained a first place of importance because of its treatment of the honest duties of the spiteless saintly persons. More over its author, Ved Vyas felt gratification to his hearts contest (which he could not get by acquisition of mere self-knowledge) only when he turned towards the pure devotion of God described in the Bhagwat. So

Vaishnavas respect it so much and think it to be a matter to be referred to in all their religious controversy."

Vidyatirtha again asked him how he dealt with the authority of perception or inference etc. Then he replied as follows: -

"To test the reality of the worldly objects and above said standards of decision can be employed successfully. But as Brahman is an uncommon and supernatural thing, those standards of inferences cannot be satisfactorily made operative. But on the contrary, it can be tested by the means described in the Vedas. From the same standpoint, we daresay that whatever is a contrary expression or an independent meaning does not weigh at all in our mental pens, we regard it false and belied of its origin.

An attribute of a thing (guna) is called to be its property (Dharma). Just as the word 'Dharma' is used in its diverse applications, so is the word 'guna.' It means the string, binding, a rope and so on. Knowledge, passion and ig-

norance, (Satva, Rajas and Tamas) these three qualities are born of their nature or delusion (Prakruti or Maya), they are called to be the 'gunas' of 'prakruti' and they are used bind the beings to the worlds. They really exercise their authority over animal kind. He who remains uninfluenced by this things said to be "Nirguna". In Vedas, Brahman only said is said to be so. It does not mean the thing devoid of any properties or attributes. In its support, we would refer to the 70th Sloka of Shvetashvetar Upanishad A. 6 Mantra 11; there is said " Brahaman is the only one God, concealed in all animate beings, propagated over all, the inner soul of all beings, the Fruit giver of all actions, the final abode of all created beings, seer of all, sentient, absolute and *Nirguna*." Here all the words except *Nirguna*, explain the attributes of *Brahman*, here *Nirguna* does not mean at all one who is deprived of all Gunas but *Nirguna* here means one who is influenced by the rule or exercise of those three qualities which spare no one except *Brahman*. He alone is *Nirguna* who is beyond the reach of the said *Gunas* and accordingly in the same sense the word *Nirguna* is

used, it implies the positive quality of Brahman.

There is nothing in this world, which has no attributes at all. So we cannot speak of Brahman to be devoid of attributes. If Brahman is Nidharmak (devoid of properties), there remains no need of knowing or worshipping it as it cannot grant any fruits in return. Moreover if we speak of Brahman to be so, the Vedas, the Brahmasutras and the Gita come to be false entirely in their very essence.
In this way, we have established the fact of Brahman's possessing properties on the strength of primary importance.
On hearing this, Vidyatirtha began to argue: -

There are some shrutis which admit of Brahman to be no property at all. And you prove it otherwise. So in this way, both of these proofs contradicted each other, which is strange to human knowledge. A man cannot be a man and not-man simultaneously and at the same time. He should be one of them. Similarly we should either ascribe attributes on Brahman or not but according to our belief, we do not ascribe attributes on Brahman since it is like a serene

jewel of pure rays put up just close by to a red flower which sheds it own red colours in that jewel and shows it of red hue but really it is of no red colour. Similarly 'Maya' (delusion) by its own attributive influence on Brahman shows it as such but really it is not the case. It looks so only due to the operation of 'Maya.'

Moreover there is nothing like jiva- (soul). It is an imaginary thing, for the Vedas do not conform any other sentient object except Brahman who is said to be the ever. Slaved, the knower of all and the Creator.

Shree Vallabha said you say that Brahman is 'Nidharmak' and 'Jiva' and 'Jagat' look by false attribution to them. Moreover you say that really speaking there is nothing like ' Ishvara ' and Vedas also advances with a bias of false attribution (Adhyasa). This is not true and Vedas do not really mean so. On the contrary Vedas are favourable in this sense and gives proofs of Brahman having complete knowledge, actions and power. It is knowable only to a ' Knower ' (Guanvan) in the real sense of the word. So it is improper to say that all the shastras are based

on ignorance and false attribution. (Avidya and Adhyasa). But on the contrary, that *Adhyasa* can be avoided by the means said in shastras. Chiefly the shastras explain Brahman absolutely distinguished by its knowledge and action. If it is not so, Shree Krishna would not have said in Gita that he only is the knower of the Vedas. Not only that but even Sukhdevji says in Bhagwat that he was absolutely given up to belief of Nirguna.1 Brahman, but being attracted by the sports of Bhagwan mentioned in Bhagwat, he began to study it. All of your arguments prove fruitless only because you extend too far the power of Avidya and Adhyas. So the wrong basis on which your arguments stand mars the whole treatment of subject.

Moreover you said that the contradictory properties cannot reside in one and the same object. This logical rule is all true in the case of the worldly objects. But it is not true at all in its application to a prefer-natural object, and especially to the object like Brahman who is said to be *Omniscient, Omnipotent* and *Omnipres-*

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1 (Note: - taken in the sense of Nidharmak

ent. An earth can produce the animals like the rat and the cat, the deer and the tiger each of which has natural antipathy towards the other. Moreover it gives out the bitter and sweet, hot and cold articles each of which differs in the matter of qualities. Thus the things of opposite properties can come out from the one and the same thing in an exceptional case like this. So looking in this way too, Brahman can hold within itself two contradictory objects.

You cite an example of jewel and a red flower and say that the red flowers throw its colour into a jewel and so the jewel looks red. Now according to your own words, there are two real and existing objects, the giver and the receiver are two distinct living things and not one, *an absolute one. Both the objects are proved to be real and so the Jagat* and *Brahman.* Moreover, you say that (want of knowledge.) *Nescience* creates delusion by which Brahman sees attributive. If so, the want of knowledge (Avidya) is true and real and so the belief of absoluteness of Brahman goes to be false. If want of knowledge makes Brahman at-

tributive, it can be said more powerful than Brahman and Brahman is called to be under its influence. So Brahman can no longer be said Omnipotent and the Vedas and Upanishads are proved to be false and a lie. But as it is not the case, according to your own approval of their truthfulness, Brahman is attributive by its nature.

Moreover, you say that *jiva* (soul) is an imaginary object which has no real existence except in human talents and mind. It is not an atom of Brahman. Such is never said in any shruti. On the contrary, in Gita Shree Krishna says *the soul is a numerous of my whole.* This soul is seen distinctively to those who have obtained the eyes of divine knowledge (Swetaswetar Upanishad P. g. 700). Moreover, it is capable of attaining infinity (Shruti. P. g. 700). From these proofs it is clear that the Soul is real and an atom of the same element called Brahman.

Those who realized Self-Knowledge, see everywhere Brahman even in animate and inanimate objects and in jagat. (the world). The

thing does not transform its nature but it happens so on account of the change of outlook on the part of the seer.

Shankaracharya said, " you call a soul an atom of Brahman, but I say that it is only a fallacious appearance or a reflection of Brahman, that reflection is seen due to the want of knowledge and it results into the existence of the world. If you discard it you can see all the Brahman.

" Moreover you say that the world is real. The real object remains true to its nature in all times but as the world is transitive, it is not real."

Shree Vallabh said Brahman has three main properties namely *Sat, Chit* and *Anand* (being, sentiency and eternal bliss). In the soul, the first two are exposed, the third and the last is remained concealed and so the soul is often said to be a fallacious appearance of Brahman which it is not at all. It is not a reflection too, for an object and the mirror when brought to gather can give us its reflection but as Brahman is one and an absolute one which you approve of with the support of Shrutis, and as there is not an independent object by itself. There is a total

absence of animate within it. So it must not have any sort of creative power, which is seen always in the soul. So the soul is neither a reflection nor a phenomenal appearance.

Again you speak of *Jagat* as false on the grounds that it is always under transitions. Really speaking, it is not so. It is changing in its outer nature but in the matter of absorption into Brahman, it was inflexible in the past, it is so in the present and it will remain so till thee future ends. So the world is real. " Then Vidyatirth replied " Brahman has a number of forms and all these forms are the particles of infinite Brahman particularly and Brahman itself essentially but our Acharya doubts the very reality of things. He only believes in Brahman and that too unattributive. Moreover we regard the Vedas to be true and useful from its practical standpoint. All these and others like the world disappear as soon as the divine knowledge is obtained. Apart from them you call Brahman with a definite from what is its proof? "

Shree Vallabha said, " Brahman has not any natural form for He is supernatural. But in shruti it is said that Brahman has beauty, which

is impossible in the case of formless being. In *Mundak Upanishad* (P. g. 131) it is said that Brahman has a bliss-form. This is seen by the knower. So we say Brahman to have a form of bliss.

Vidyatirtha said, *"by strange way, you prove your Advaitvad* (the doctrine of non duality) to be true. It differs mainly from that of our Shankaracharya and ours only in true for there is not even the shadow of dwaitbhav (the conception of duality) in it. Yours is not so and it is hard to comprehend it fully."

Our Acharyajee replied, " the truthfulness of any doctrine can be tested by its point of compliance with those of the Shritis and the Smritis. The right conclusion in such cases cannot be arrived at by partiality and by ones own mere selection.

We designate our philosophy to be *Brahmvad*. We have very little to do with the name you give it to it, whether the doctrine of non-duality or duality. The Brahmvad is in every way correspondent to the Shritis and the Smritis.

After this, Vidyatirtha remained silent. Then Our Acharyajee addressed other pundits and

Acharyas to come forth for the solvation for any doubts if they had any.
Then a pundit of the Naiyayik School put forth his argument as follows: -

The origin of 'jagat,' as you say is Brahman itself but I doubt it for the 'jagat' is inanimate and so it must be the Creation of any inanimate elements or atoms and not of any animate thing.

Our Acharyajee replied " *The atoms cannot be transmitted within themselves. They remain isolated and occupy no space without any animate power, which brings them together and makes them a matter. So to speak of them being the origin of this 'jagat' is false imagination.* "

After this, he had to face a number of arguments from other pundits of different schools and all of them being satisfied with the reasonable replies of our Acharyajee, became silent accepting his supremacy in the religious matter.

<u>The verdict of the arbitrators.</u>

Then the foremost pundit having collected votes of all other arbitrators announced

their decision just as under: -

His Majesty the King has entrusted to us a very difficult task. Not only that but the difficulty has been more accentuated in our case, as we are enforced to pronounce our Verdict in favour of him who has proved our own doctrine to be defective. But despite that, according to the commandment of our Supreme Lord we must not withhold our judgment, we give not our decision pure heartedly, without failing a step of the just path and without encouraging the sense of egotism and self interest that Shree Vallabhacharyajee to be true and advantageous having criticized beautifully, efficiently but impartially the merits and defects of all other doctrine with the support of the four Vedas. The substance of this doctrine can be summarized just as follows.

" I shall speak out in half a Verse what is said in a number of books Brahman is true, the world his creation: The Soul is a numerator of his whole and nothing else. "

His Holiness names this doctrine as Brahmvad, but we wish to see it world-wide famous with the name of Shuddhadwaita

Siddhant, as His Holiness has proved its truthfulness only with the support of Vachaspati (The Lord of Speech) on account of his greatness of speech, power of talents and aptness in debate. His nature of goodness and forgiveness towards the opposite parties is worth following. So we with an excess of joy grant min a title Digvijayi (one who has achieved victory in all the directions) with the loud proclamation of his Victory.

This decision was well received by others soon. The king Krishnadev issued the orders to proclaim it outside the court by beating the drums etc. Thus the controversial debate was ended and having bowed to His Holiness lawfully and ceremoniously, all the Acharyas, pundits and the members of the Court and citizens dispersed. Krishnadev made all preparations to take His Holiness in a big procession to place where he had put up. He refused to take his seat in palanquin when requested by the king and so the wooden shoes of His reverence were placed in it. Then all of them who had assembled there took him at his place in a big procession.

CHAPTER V

The Ceremony of " Kanakabhisek " and Southern Journey

On the same night, Vyastirtha and Madhva Sampraday came to our Acharyajee and requested him to accept his own seat and to preach his own doctrine in his capacity. Our Acharyajee said that he would do what the Supreme Lord would order him to do. In the next morning, his Kanakabhisek ceremony was duly performed and when he was offered the gold coins as the present, he denied accepting them for himself. He advised the king to distribute them amongst the learned gathered there on the occasion.

(About the All India Religious Conference at Vijaynagar and the Knakabhisek ceremony to Shree Vallabhcharyajee, a following piece of information has been recently made out with the publication of a book named Shree Vyas Yogi Cheritam originally written in the 16th cen-

tury by pupil named Somnath a devout follower of Vyastirtha, the then Acharya of Madhva Sampraday. It decidedly approves of defeat of mayavadis at the hand of Shree Vallabhacharyajee. In the appendix of the above said book, an article published by the mythic Society Journal in 1924 has been drawn out. It says in one of its sentences " Vallabhacharya was honoured in Krishnadev Raja's Court in an assembly in which Vyas-raya presided.

Here the honoured denotes the public reception and that too the ceremony of kanakabhisek. It is reported by the followers of Vyasraya that the aforesaid ceremony was observed in respect of Vyasraya. But it seems insane to think that Shree Vallabhacharya achieved the victory and Vyasraya was appreciated for it. But it is no doubt possible that in order to preserve however the dwindling reputation of Vyastirtha who had approached Shree Vallabhacharyajee to request him to accept his own seat, the devout worshippers of Vyastirtha might have planned to suppress the fact of the 'Kanakbhisek' Ceremony by only referring to honour done to Shree Vallabhacharya, The

Vaishnavi ' Gatha ' and the ' Vachanamrit of Shree Gokulnathjee ' are already in concurrence with the fact recently searched out.

Moreover on the page 16th of the appendix of the same book, a following note is given.

" A snapshot of the time when Shree Vysraya was the chancellor of the University of Vijaynagar is preserved in the Gada's 'Sampradayi Kula Dipika' in the 3rd prakarana, where it is said that Vyastirtha presided at an assembly when Vallabhacharya visited Viajaynagar in the time of Shree Krishnadev Raya. " (See para 84 of the Madras Epigraphical Report for 1922-23)

This shows that Shree Vallabhacharyajee had attended the religious meeting held under the presidential chair of Vyastirtha. Moreover the special note of Shree Vallabhacharya's visit to Vijaynagar connotes some marvelous account of his, which would have been connived at by the followers of other Sampradays.

Note: - from an article 'An Historical incident by prof. J. G. Shah M. A. in 2nd number of the 3rd year of the monthly magazine 'Shuddhadvaita.'

At the end of the ceremony, all of them bowed to His Holiness, offering Him the title of ' Akhand Bhumandalacharyavarya Mahaprabhu Shreemad Acharya. ' the Krishnadev requested our Acharyajee to initiate him with all his kiths and kins. That ceremony was also duly observed.

Then the king presented all the pundits and Acharyas the riches according to their qualifications, and seven thousand gold coins were offered to our Acharyajee who took up only seven coins out of them and handed them over to Damodardas for the ornamentation of their idol of worship. These seven coins formerly belonged to a ' Kshatriya ' named 'Dindas. '

When the king requested our Acharyajee to say him something about his duties our Acharyajee exorted him thus:-

Live according to your station in life, protect the subjects, worship God, keep the company of the good, provide for the livelihood to the learned, and use them so as to educate the masses that constitute the integral part of your subjects, show mercy towards the poor and the distressed, and widen your immortal fame by

leading the moral and the modest life. '

by the polite pursuation of the king, our Acharyajee passed some days in Vidyanagar in religious studies and discourse. When the days of departure of our Acharyajee drew near, the king invited him at his palace and received him most cordially. Our Acharyajee, on seeing his inclination tended to religion thanked him and offered His blessings to him who had discarded the luxurious life of the world though he had every means at his command to enjoy it. Then our Acharyajee preached him three things just as under: -

(1) To follow the rules appropriate to ones own religion in accordance with their capacity.
(2) To keep one's self-aloof from what is contrary to the rule of one's own duty.
(3) To have the resistant over the organs of senses.

He further emphasized those three things should not be at any rate given up even out of curiosity.

Then our Acharyajee departed from Vidyanagar for the further journey to work out his propaganda.

He left his mother and sisters to the care of his maternal uncle and started. During the journey, it was his firm resolves at least to cut a distance of 12 miles a day on foot without taking rest.

When our Acharyajee reached Shuler Kshetra, Krishndas Meghan surrenderd himself to him as foresaid. After some days, he arrived at Kumarpad. (Note: - This town is situated on a hill at some distance from the Railway Station Hospat.) The Acharya of this place, knowing His Holiness as a victor in the debate, received him cordially and there our Acharyajee made a perusal of Vyas Sutra. On the next day noon, there come Kapalik to him and said that he could stop the motions of the planets and moon and the sun and challenged our Acharyajee to show his powers, if he had any. Then one of the disciples of our Acharyajee restrained the movements of the kapalik and completely parlayed the activities of his body, when he urged for mercy, he was set free.

The experiment of such 'Mantra-vidhya, will not today appeal to some as of a necessity and will be misled to cherish some misconceptions about our Acharyajee. But we all know that he had to cope with all who challenged him for anything. Moreover he had to countenance the influences worked by such persons over the illiterate class of the people. So an exercise of Mantra-Vidya does not deserve to be severally criticized unless it would be used under the wicked purpose. The purpose of our Acharyajee was not in the least to draw the people near to listen to him by such foul means. No 'Dharma' (religion) can live longer if it stands on such miracles)

On the next day, He came over to Shree Shail where a certain yogi approached him with a number of pundits of 'shiva' Sampradayaand asked Him who they were, where they had intended to go and where they had put up, then our Acharyajee archidiconally said that they were Brahmins, that they came from the province of Brahman, that they wished to go to the same place ad that they lived in Brahman itself.

Taking these words lightly, he boasted on his unnatural powers. In response to these, a disciple of our Acharyajee bound him by his superior valor and asked him to prove himself true. He could not set himself free from the spell-binding but only on petition, he was set free by the disciple who had bound him thus.

Afterwards our Acharyajee went to Shiva-kanchi. Meanwhile His group of disciples was widely extended and a number of His follow-ers counted a good deal. In vishunkauchi Our Acharyajee too enthusiastic for the ' Darshan' of ' Varadraijee ' but he felt disappointment as on the steps of the temple, the well known ' astapadis ' of the poet Jaydev were inscribed. He could neither insult the devout poet by cross-ing over the inscription not he could let the oc-casion of ' Darsan ' pass untaken. He was per-plexed not knowing what to do. He depended upon God for guidance who during night said to him that the purpose of setting that inscrip-tion there was to make it scared by coming into the contact with the dust of the devotees feet and so His Holiness was wished to pass it over without any objection. But our Acharyajee said

that he would not transgress ' Saraswati ' even in letters and if so, how he would dare insult that sort of fine glory of her. Seeing him thus distressed at heart, God said him that knowing his unprecedented love towards ' Saraswati, ' he had removed a poem from the steps of the temple and set it in to the walls.

On the next morning, our Acharyajee got a respectful invitation from the authorities of the temole for the ' Darshan ' of Varadraje. Ha made a ' katha ' of the Vedas and the Bhagwat. There a number of disciples of Shree Nrisinhacharya and Nilkanthacharya came to Him for a religious discourse. They said that they believed in Vishishtawaita philosophy.

According to their system, Brahman was qualified with ' chief ' and ' achief, ' which are the attributes. The attributes do not subsist separately but as connected with 'Brahman'. It meant that the Souls, God and Maya were the three diverse objects. Our Acharyajee replied that 'Brahman' is an absolute entity. It is above all differences, so Soul alone in the form of an universe is being created and creates, is being nourished and nourishes, is being destroyed

and destroys. Thus absoluteness of Brahman is every where proved and in the Vedas also.

Afterwards our Acharyajee went to Pakshitirth where he heard of two birds who were transformed by a curse from 'Tusha' and 'Vidhata' into the state of birds. They used to accept milk and ghee and used to give sight only to the saintly persons. Our Acharyajee then explained the underlying mystery of transformation to His pupils. Then he went to Chidambar where He went for 'darshan' of Mahadev Akashling. He bowed respectfully to the idol of Mahadev and paid invocations to him. He then delivered in brief the life features of Shree Shankaracharya to his pupils.

After visiting some places, he went to Tamrapani where a poor Brahmin came to him. He said to our Acharyajee that in the city of Palikota, the king was attacked by 'Kaljwar' (a kind of fever), which pained him excessively. Therefore its idol of gold was prepared and was established by mantras. That idol stroke with fear by showing of the projection of a finger with the noise to all who tried to take it away. No body accepted it though it was a precious

gift to the receiver. Hence the royal priest, as he was, he was pressed to take it away. Having heard that cause of the brahmin's affliction, our Acharyajee asked one of his men to go with him and to take it, as soon as the pupil approached the idol, it tried to threaten him as usual by projecting a finger with a loud noise in a menace. The pupil without the least fear showed him his two fingers in response to its one. By thus doing, he could seize it but without a black effect on tip of the finger. He broke it off into several pieces and distributed them amongst the Brahmins assembled there. Thus the black mark was also removed. The king being struck with wonder sent for our Acharyajee and requested him to initiate him and his family into his Sampradaya. Afterwards in revelation of the mysterious event of the idol, he said it's showing of a finger pointed out that only a man who performed ' gayatri ' adoration even once a day, should carry it and no one else and that his pupil showed it two fingers in reply as he used to perform it twice a day.
The king then requested him to preach him with his duties as a king. Our Acharyajee said

Prahlad, Indrasen, Janak, Shibi, these kings are the idol ones, and their morality was so formulated that it could not be taken away amiss by the pros and cons of the worldly achievements and failures. They did not enjoy the rule for self pleasure but they ruled as the representative of God. Their mode of living is an exquisite example to a king who likes his welfare. The king should rule for the welfare of the ruled. In this way only he can obtain the heart felt love of the subjects and the blessings of the Superior Lord. The existence of the real king can be tested only by the sheer abcence of the commitment of the theft, and illegal co-habitation within the symmetry of his dimensions. He himself should fall aback from the acquisition of the store by the application of foul means and from indulgence with another's wife. These and others are the regulations to be observed by a Vaishnava King. From that place, Vallabhacharyajee then with his disciple went to Shree Vaikunthkhetra where Sheshacharya showed his curiosity of knowing the real form of devotion in Brahmvad, where on shree Vallabhacharya said as follows; -
Our devotion to God, is of ' Nirguna ' charac-

ters as often said in Bhagwat and spiritual writings. To love the divine form without expecting frits in return is much more desirable than the self emancipation.

" The most enduring love towards the Almighty surpassing all, based on the knowledge of His greatness is called Bhakti or devotion. As the three 'gunas' or qualities born of Prakriti or Maya (A power of the Almighty) Viz. tamas, Rajas and Satva have influence over the thought, feelings and actions of all. Bhakti or devotion which is but an attitude of the heart, asuumes four different forms Viz. Tamasik, Rajasik, Sattwik and Nirguna (free from the influence of the three Gunas)

The devotion of a person, who is influenced by anger, who entertains a sense of separateness and whose object is to inflict pain on another, or to cheat another, or to satisfy his envy, is called Tamsik Bhakti.

That devotion which is impelled by the desire of obtaining worldly objects that which has for its object worldly fame, that which has for its object worldly power and which implies a sense of separateness is called Rajasik Bhakti.

That devotion which has for its objects the destruction of Sins, that which has for its objects the pleasing of God by offering to Him all actions and that which is practiced with a sense of separateness with the object of securing fruits of actions is called Sattwik Bhakti.

That uninterrupted and continuous motion of the mind towards Him who resides in the heart of all, free from the impediments created by the Vedas and Smritis like the flow of Ganges which makes its way through mountains etc and goes to the sea, is called Nirguna Bhakti."

The last is of primary importance and the best according to our ' Bhramavad '.

Hearing this Sheshacharya laughed out and said that there was no space for Non-dualism in that dualistic theory. Shree Vallabhacharya replied. " The sense of separateness is looked with contempt in Vadas and Smritis. Pure Non -dualistic knowledge is approved of to be best. Every animal being has a special liking for his own soul, but the devotion to God is not all possible as the cause of the sense of separateness when he comes to know his soul to be an atom

of the same Almighty".

Then after some days His Reverence-came to Padmatirth where the king of the city along with his family surrendered to our Acharya and wailed out his grievance pertaining to the devil which has taken charge of the queen. Accepting the invitation of the king he put up in the royal palace and the king and assembly of the court welcomed him by materials of workship. Then Damodardas gave Charamruta (nectar of the feet. Viz. The water gathered having used in the workship of God) to the king who made the queen drink where on that devil came immediately out of her body and bowed politely to our Acharyajee thanking him for the kindness of relieving him from bad position he was put in by the committal of theft of Shree Padmavati Nabhaji's gold. Then he made up his way to the sky thus purified by the favour of Shree Vallabhacharya and the queen got rid of that trouble. Having preached his doctrine to them all, he continued a further progress in the journey.

After wards Shree Vallabhacharya visited the place "Kaundinyashram". Here existed an

another idol of Shree Nathaji who had drunk away the 'davanal' fire. This is very beautiful place where all arouned the sandal trees have grown up abundantly. Here Vishnuswami, having experienced the pangs of separation form God, obtained the divine knowledge from the sage Kaundinya' and obtained the Vaikuntha at last. Here the Kaundinya appeared before Shree Vallabhacharya who bowed down to him; being pleased with the modesty of Shree Vallbhacharya he spoke to him about his preceptor Shandilya as follows :-

Our preceptor the sage 'Shandilya made a riligious penance for the Sight of Shree Hari's sports on the mountain of Shree Govardhan. Then a daughter of a sage named 'Shree' Lalitadevi,' a perfect embodiment or jocuance itself appeared before him and gave him some precepts about the true devotion of Hari who would by that way do him grace and would give him his desired object. Then 'Shandilya' behaved as he was preached and pleased Hari. After this, ' Kaundilya' muni gave the compliments to Shree Vallabhacharya for the path he has opened for the good of the people and said

that there was no other tenet which can claim superiority to it. Saying so he disappeared. After wards Shree Vallabhacharya went to Mahishpur (Now Mhaisur) the King of which most humbly requested him to put up at his royal palace and to preach him his princely duties. Shree Vallabhacharya said :-

The Yagnas which should be performed by the king are of five kinds namely to chastise the guilty, to receive the good, make an increase in the treasury by just means, to impart judgement impartially and to protect the king should always feel that he is entrusted the kingdom by God for the protection of the subject and for no other sake. I am their protector and the universe is under the direct control of the Almighty. Such feeling you should always cherish. Then the King presented to Acharyajee the pearls and the jewels which were distributed to the brahmins by him.

CHAPTER VI

Rise of Bhakti-Marg

In the mean time, Acharyajee received an invitation from the King of Vidyanagar to pay a visit to his capital once more. At this time he was engaged in the theological discourse taken place at Gokary with the learned brahmins of Shaiva' philosophy. He had no other mission on this earth except that of propagating the true devotion of the Almighty. Accordingly most successfully he carried out his points during the controversy. Afterwards he went to Vidyanagar and there on seeing the anxiousness of the King and others to hear him he spoke about their religious duties just as follows :-

Oh King! Everybody seeks for pleasure but all in vain except that in Hari. He is an eternal bliss while the worldy objects have a quality of momentary bliss which reacts to inflict pain to its seeker in the end, instead of his desired object. He only can afford the intransient happiness if a man is fortunate to gain his distinct grace. For securing his grace, we should

concentrate upon his form with all attention. This is called his service which can be divided under three different heads (1) physical (2) monetory and (3) mental. The first two are intended for the far advanced. By performing the physical and monatory Services, one loses worldly misery obtains knowledge of Brahman and becomes qualified to perform the mental service. As the object of service is to keep the mind fully engrossed in the Almighty, it is usually formed in relation to an image of the Almighty. The devotee is expected to regard the image as the Almighty himself rendered to and to think with all heart that every service to the image is rendered to the Almighty.

In order to purify the mind so as to render services adequately to the Almighty and to withdraw the mind from the wordly objects Shravan (hearing) and his name Kirtan (singing the glory of Hari) and Smaran (remembering) are most essential. Shravan means the hearing of such of the attributes, accounts, and narratives of the actions (dilas) of the Almighty which help most in fixing the mind in the Almighty. By hearing these, the attributes of the Almighty

enter the heart through the ears and having churned sins or vices, that lie there expell them through Kirtan (singing) by way of mouth.

Kirtan means knowing or communicating musically to another the power and meaning of the words referring to the Almighty.

The glory of the Almighty should be sung after knowing his greatness. It should not be sung with a worldly mind.

Smaran means the remembering the name of the Almighty. According to the doctrine of Brahmvad, the names and forms of his are not unreal, for they have been made by himself.

These *Shravan* and *Smaran* expel the vices of the heart and purify it and make it proper to be a Sacred throne of the Almighty. Only when this happens, the bliss is experienced.

The King should try to follow most closely the rules and regulations about the king's duty mentioned in the book named Manusmriti Mahabharat etc. The King should bear in mind that the gratification and the prosperity of the subjects are the real strength and prosperity of the Kingdom.

Every thing done should be dedicated to the Almighty.

Vivak, Dhairya and Ashraya should at all times be preserved.

"God is capable of doing all" this sort of perception is called Vivak.

Till the end of life, one should endure the three fold misfortune, this condition is known to be Dhairya.

"To have recourse to the Almighty in all times of capability or incapability" this sort of faith is called Ashraya. One should resort to him only who is above the influence of the main qualities of Maya. All other gods and goddesses are comprised in him and so by loving and serving Shree Krishna, an identity of Brahman who only is as above said,all other gods and goddesses become ultimately pleased.

Concluding his speech, our Acharyajee advised the King to maintain a learned and selfless man as an adviser in such religious matters.

After some days, when Shree Vallabhacharyajee reached Pandharpur, he was invited to have the sight of Shree Vitthalnathji

by the servants of the temple. There in the answer of the question of the pupils of Gnandev who were the followers of Vishnuswami Shree Vallabhacharyajee said.

"A man himself becomes converted into Hari when he sees all to be Hari and Hari in all. So you should never cherish the sense of separateness from Hari but devote wholly your self to Hari's service pure heartedly. He becomes pleased only by his service and devotion and by no other means.

He put up there for some days. Meanwhile a devotee named Pandurang met him on the way of Vitthalnathji's temple and said to Shree Vallabhacharyajee that he used to live upon milk since last twelve years in anticipation of obtaining the sight of Vrajlila (sports in Vraj of Shree Krishna) but he could not fulfill his desire any how. Shree Vallabhacharyajee took him then into a cave where he showed him a vision of the lilas of Shree Krishna.

After two amhurts (a period of 48 minutes) Shree Vallabhacharyajee withdrew the divine sight and said to Pandurang to divote himself to the service of Shree Vitthalnathji and

by doing so, he would enjoy it for ever without any interruption.

Here in Pandharpur, on the riverbank, there still exists the pilgrimseat of Shree Vallabhacharyajee just as they are at various places.

From Nasik and Treyambak, Shree Vallabhacharyajee approached the river Narmada and made 'pradkshiena' of all the pilgrim-places round about. During the interval, in a forest young one of a deer found refuge in the place where Shree Acharyajee had put up; subsequently, a huntsman came running after it and requested for its return under the excuse that he was afflicted by keen appextite and although he knew that it was a sinful action to kill any living being, he could not help but kill it. Hearing the words of a renunciating heart, Krishndas asked him how he could realise it. Then he answered that he was a prince but by the company of the prostitutes and such other wicked persons, he had been degraded to that extent. But on seeing our Acharyajee, the veil of sin was removed from his senses. In this way he became a disciple of our Acharyajee. He then

advised the prince to render services to the Almighty giving up the vicious mode of living.

Afterwards, Shree Vallabhacharyajee went to Ujjayin where a hundred of brahmins approached him simultaneously. Shree Vallabhacharyajee answered them all in the same way and made them satisfied. Then one of them said in envy of Shree Vallabhacharyajee that 'Ghatsaraswati' would have surely defeated him if he were there. Krishnadas asked him who that 'Ghat Saraswati' was and to whom the adored so much. They said that he was in Chaidpur. So Shree Vallabhacharyajee came to Chaidpur and made inquiry of whereabouts of 'Ghat Saraswati' There Shree Vallabhacharyajee came to know that he had been to 'Vetravati' (it is a river named 'Betwa') to partake the riligious assembly of the king Ramchandra. So Shree Vallabhacharyajee went to Vetravati and was received as a Royal guest by the king. Then Krishnadas asked the king to send at once for that ' Ghat Saraswati'. The king hesitated and said that he was a learned man of peevish temperament and a man of super-natural powers. He used to fall into discussion always under

certain conditions. Moreover he was well-versed in the attraction of 'death' and of like things. He could swiftly go into the earth, into the depth of water and high up in the sky. He could appear into the guise of a lion, a serpent etc. He had subdued saraswati (the goddess of speech) and made her speak always in his favour. Saying so, he sent for 'Ghat Saraswati.' when he came, the king received him with honour. He then took his seat on the tiger's skin and addressing to Shree Vallabhacharyajee that the man would not occupy but by his achivements; and challenged Shree Vallabhacharyajee to menifest his own accomplishments if any in his rude manner. Moreover he asked through the medium of his disciple to Shree Vallabhacharyajee whether the 'Jagat' is real or unreal. Then Shree Vallabhacharyajee through Sambhu answered the question into affirmative. Then Ghat Saraswati claimed to prolong the discussion on a bet. Shree Vallabhacharyajee did accept it and the discussion advanced further. Then a piece of cloth was brought and thrown into the fire by Ghat Saraswati who when completely exhausted,

asked Shree Vallabhacharyajee to be brought againg in its previous condition uneffected by fire, for he spoke the world to be real. Shree Vallabhacharyajee no doubt, produced it in the same state just as nothing happened and asked Ghat Saraswati to look at it on his own hand. Then Ghat Saraswati called it to be a magic and not a power of providence. Then Shambu said "I have paid you in the same exchange. If you are powerful to command over nature, take this straw of grass and burn it in the fire." Shivanand took it up and threw it in the fire produced by recitation of some mantras but it could not be burnt. Fire did not touch it as if it were deprived of burning capacity. When thus defeated he was, he gave up such foul tricks and determined to continue the discourse in a scientific (shashtriya) method. He questioned.

How thing be called real when once they are being born and in another moment they vanish? Shree Vallabhacharyajee replied "they are real and of eternal existance; only they undergo the system of being appeared and disappeared. Again he asked why then Shritis and Smritis speak if unreality of Jagat? Shree

Shravan Month, Shree Vallabhacharyajee arrived at Gokul in the night he thought "The Almighty wishes the publication of Bhakti Marga but his perfectness of bliss and beauty should be an object of worship only to those who are completely faultness. This is not possible for all be found perfectly sinless. In the case, the creed may fail to have a wide propagation." Seeing this anxiety of Shree Vallabhacharyajee God appeared before him and offered him a gift of a Mantra and instructed him that by using the mantra of Brahmsambanda (This is a technical word meaning forming relation with him) in all the evils subject to the body and soul they would be expelled.

On the next day morning Shree Vallabhacharyajee asked Damodardas whether he heard the voice of the Almighty or not. He said he heard some sound but could not gather its sense distinctly. Shree Vallabhacharyajee explained him all that had happened on the preceeding night. The substance of talk with God is given by Shree Vallabhacharyajee himself in the booklet named Siddhant Rahasya.

The Damodardas requested Shree

Vallabhacharyajee to initiate him in his creed. Shree Vallabhacharyajee recited the mantra which means as follows :-

"Shree Krishna is my protector, I have been separated from him since thousands of years past; and as a result of this separation my bliss has been completely faded away by the three-fold anxiety. Thus circumscribed as I am, I dedicate all, my body, senses of organs, soul, inner-soul, duty, wife, progeny, family, wealth and even the soul to Shree Krishna who is para Brahman, the Almighty, the Lover of Gopis.

It is clear from this, that the devotee is expected to dedicate his all to the Almighty and not to any particular ordinary individual.

Having thus performed the ceremony of reviving the memory of the Almighty (Brahmasambandh). Damodardas dedicated his all to Shree Krishna accordingly. His example was followed by others too, and soon they were caused to make self-renuciation.

The practice of Self-renunciation is begun with the self-dedication of Damodardas and others.

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CHAPTER VII

The Pusti Bhakti Marga and its Principles

The Pushti Bhakti Marga means the path of acquiring grace of the Almighty otherwise called the Nirguna Bhakti Marga or the path of pure love towards the Almighty. The word 'pushti' here does not convey the sense of nourishment of the material body but the nourishment of the soul with grace of God.

About this Bhakti Marga, complete information may be gathered from a number of books composed by Shree Vallabhacharyajee, who had definitely thought about its general features during the theological discussions taken place at various places during his journey. We shall here allude to some of those books.

(1) Bal-Bodh (2) Siddhant Muktavali (3) Pushti-Pravah Maryada Bhed (4) Siddhant Rahasya (5) Nav-Ratna (6) Bhakti-Vardhini (7) Seva-Fala (8) Seva-Fala-Vivarana (9) Tatwartha dip Nibandh etc.

Hints of Bal-Bodh :

"The life of the wise persons is meant for the sake of 'charma', 'Artha', 'Kama', and 'Moksha'. These are four principal objects of human existance. Each of them is of two kinds; spiritual and temporal. The first of these two is mentioned in Vedas by God himself and the other in Sritis by the Sages. (Manu, Kapila and others). The object of temporal emancipation (Purushartha) is divided in to two kinds; emancipation by one's own self and that by means of others.

The way of the first kind of Salvationed described fully in the 'Sankhya' Shastras as well as in those of 'yoga'. The Sankhya directs to leaving of the worldly objects altogether. It says that only when one feels most humble and gives up egoism and self-interest and fully absorbs in divinity, he gets Salvation.

The emancipation which is dependent to the means outside one's self is achieved by two ways, by two different agencies, namely Vishnu and Shiva. One has to offer his worship to the god Brahma only with the hope for divine knowledge. Vishnu is the preserver of the world

and Shiva, the destroyer. In them, one or the other 'Guna' predominates and so they are celled the incaranation of that particular 'guna'. Accordingly, Vishnu and Shiva if pleased, can bestow upon their devotees what is within their power. But their power is not wholly limited to their respective fields. Each one of them can afford to give what is beyond the expectation in consideration to his nature, thus showing their uncommon capacity. It is possible for Shiva to grant all means of enjoyment if pleased, though his nature is considered to be apathetic to it. Similiarly of Vishnu, it is possible to grant Salvation, though in the ordinary course of state, he is believed to grant the worldly enjoyments. This happens in rare cases to menifest their special favours upon their particular devotees.

'Jiva' by its very nature has stooped to wickedness. In order to avoid this wickedness, 'Shravan' (hearing) 'Kirtan' (singing) and 'Smaran (remembering) are essential.

Siddhant Muktavali

One should always render his services to the Almighty. Service is of three kinds (1) Physi-

cal (2) Monetary and (3) mental. Of these the first two are inferior to the last one since the last is of the best kind and intended for the far advanced. The first two are but the means for the realization of the third.

The nature of Brahman as rendered available from the Siddhant Muktavali by Shree Vallabhacharyajee is as follows :-

"He is a formation or embodiment of sat, chita and Anand. He is changeless, Ommipotent. Ommipresent, the support of all, an instrumental cause of the Universe, the holder of all contrary duties and an endless being. He himself is not subject for the intellectual intercourse. He is whatever is produced by whatever ways and in whatever age in whatever thing by whatever, with whatever, pertaining to whatever and for the sake of whatever.

When Brahman wishes to create an universe, he accumulates his bliss element apart and thus produces two forms, one of complete bliss and the other a mixture of sat, chit and Anand. The former is called Para-Brahman, Purushottam, Paramatma or Shree Krishna. While the latter is called Bruhat Brahman or

Akshar Brahman which is 'Ganitananda' (since element of Anand is measurable.) This Akshar Brahman is divided into two kinds one adjusted for the worship of the knower and the other is 'Jagat', The different Schools of Philosophy held the different views on 'Jagat' as their imagination and intellect could afford them to take the meaning of the Verses of the Vedas. Some of them even disregarded God as the Creator of this Universe and called it an independent creation. This is quite contradictory to the Vadas preaching and so it credits little faith as regards its truthfulness from us. Shree Vallabhacharyajee says that there were a number of different schools of philosophy which thought distinctively and differently from one another. [Note : अपरं तत्र पूर्वस्मिन वादिनो बहुधा जगुः।। मायिकं सगुणं कार्य स्वतंत्रं चेति नैकधा।।]

There were 'Mayiks' who took the 'Jagat' as an illusionary appearance of Nirguna Brahman. Just as we by illusion presume the string to be a serpent in the dark of the night, similiarly this 'Jagat' is a false show of Brahman. (Note : ब्रह्म सत्यं जगन् मिथ्या।।) 'Brahman is real, the world false, is their saying this philosophy is designated as

the Shankar Philosophy.

The believers in the 'Saguna' world said that 'Satva', 'Rajes' and 'Tamas' three natural qualities are the origin of this 'Jagat'. This is the 'Sankhya' Philosophy.

Some said that this 'Jagat' has come into existance by the contract of five elements namely the earth, water, light, air and the sky; and it will exist so long as the planets like the sun and the moon will continue to move round their definite orbits. The theory of attraction governs their existance and movement. But they missed to find out the origin of these five elements which produced the 'Jagat' and also the power which arranged them in a system to make the 'Jagat' as it appears. At the most, they would agree upon the power of nature which controls the world and the planets into a definite system but they would hesitate to believe in the Supreme Being working as that unknown power of nature into a form. This is the principle of logicians like Gautam and Kanad.

The followers of Mimansa School of philosophy who believed in only 'karma' (action) said that the 'Jagat' is an independent creation

whose beginning is into nothingness and which will remain in the same state till the future ends. No one can claim its creatorship. It has come into existence of its own accord.

The different schools of philosophy are fully dealt with in view of their opinions about the 'Jagat' in the books named 'Nibandh', Vidvadmandan (विद्वन्मंडन), Shuddhavaita martanda (शुद्धाद्वैतमार्तण्ड) by Shree Vallabhacharyajee and others. What he said about the 'Jagat' is as follows:-

"This world is of the same property as that of imperishable Brahman. This is the opinion of Shritis. Both of the forms can be similarized for the explanation to the forms of the river Gangas. The river as it appears by its waters is the 'Jagat' and the abstract deity which presides over the river and who gives final emancipation to those who worship is as such piercing through its outer waterish form is Brahman." [Note—-

तदेवैतत्प्रकारेण भवतीति श्रुतेर्मतम।
द्विरुपं चापि गङ्गावज्ज्ञेयं सा जलरुपिणी।।
माहात्मसंयुता नृणां सेवतां भुक्तिमुक्तिदा।
मर्यादामार्गविधिना तथा ब्रह्मापि बुध्यताम्।।

(Siddhant-Muktavali)

Though both these forms seem different anc unalike, they are not at all different in the mat ter of property. Moreover "The world is like the waters of the river Ganges and Brahman is like the abstract deity presiding over it. As the Ganges into a goddess-form Shree Krishna is subsiting. (Note—

यथा जलं तथा सर्वं यथा शक्ता तथा बृहत् ।
यथा देवी तथा कृष्णस्तत्राप्येतदिहोच्यते ।।

(Siddhant-Muktavali)

	Forms of the River	Forms of Brahman
(1) Physical	waters	The world (Jagat)
(2) Meta-physical	emancipating abstract power	The spritua world (Brahman)
(3) Divine	The goddess Ganges into a definete form	Shree Krishna

There are three chief powers of the Almighty which are generally called by the name of three Gods. They are Brahma Vishnu and Shiva. Brahma works as to his creative power, Vishnu as his preserving power, and Shiva as his power of destruction. All these three Gods have been working under the will of the Almighty. These three gods preside over the three Gunas. Brahma presides over the Rajas, Vishnu over the 'Sattva', and Shiva over the 'Tamas'. They are more or less under the influence of the three Gunas. They are therefore called the Saguna Gods.

These three gods can give what is within their power. For the highest happiness, Shree Krishna should be worshipped. But for no worldly achievements. If done, the worshipper becomes miserable instead of being happy.
A Gnani (ज्ञानी) can acquire at the most 'Akshar Brahman' but a devotee of the Pusti Marga achieves the company of Shree Purushottam. If a Guani' renders his all kinds of services told in the Pusti Marga, to the Almighty then and then only he obtains the company of Shree Purushottam. In this way, Bhakti Marga is su-

perior to even 'Gnanmarga.' (ज्ञानमार्ग)
Siddhant Rahasya :

"On the great night of the eleventh day of the bright half of the month of Shravan, what was spoken by the Lord in person is stated here literally."
"The effacement of all the offences of the body and the souls is possible by the affinity with Brahman. The offences are remembered to have been five fold."

"Some are inherent, some arise out of incongruity of time and place some are those as stated in the worldly moral books and the Vadas, some are produced form undesirable contact and some result from the unordained touch."
Natural offences are those that spring with body. The body is composed of five elements do not possess the human like talents to know the Almighty and to worship him. Consequently, offences cling to them. As regards the place, set apart for worship if wants in purification, some offences cling to it also. Time is also not free from these offences since it is ever changing. One who be takes to worship has to observe the restriction of time ordained by Vedic passages. The offences produced from contact and

touch are incurred by undue contact and touch. "Otherwise the effacement of all the offences will not be possible by any means. Hence one must abandon the thing not presented to the Lord."

"This is the Commandment of the Bhakti Marga, that those that have dedicated themselves to the Lord, must enjoy the things having first offered them to the Lord, presentation of partly enjoyed things is not accpted by the Lord of gods."

Therefore just in the very beginning, one must present all things to the Lord before taking them for self use. When once offered to God, one cannot be entitled to re-take it for self enjoyment. This principle of other Margas is not believed in by the Bhakti Marga. Therefore its application is not to be made to this Marga. 'All things' here include even living things such as wife and children. We should bear in mind that these things are to be dedicated to our Lord, Shree Krishna. Moreover we should here note the difference between the Puja-Marga and the Bhakti-Marga in connection to their offerings, which means the giving away or donation, while in Bhakti-Marga. It is dedication. The donor

gives anything in charity for good not with the hope of reclaiming or re-taking it. But in Bhakti-Marga, the dedicator can enjoy the thing after due dedication.

"In carrying on their transactions of the worldly affairs, the votaries must behave as Lord's servants, and as such before using things for themselves they must present them to the Lord. By so doing they would achieve the condition like that of Brahman."

"In that case all the offences will acquire the character of the Ganges. In the form of the Ganges, no mention of merits and demerits is made. Similar case holds good here also."

From this it seems that Shree Acharyajee has felt deeply for the people and seen clearly the impediments of the souls in their relegious course. He well knew that though the people are very much inclined naturally towards their religious welfare, they could not abandon their house and family, their relations and their other interests, how was it possible then for them to enjoy the worldly life as well as to achieve celestial fruits ? This problem is solved by Shree Acharyajee by introducing the system of self-

dedication or self surrender." All should be done in the name of God and the relation with the world should absolutely resemble that of lotus and the water in which it grows.

This Key-note of Pusti-Marga is likely to be agreeable to only because it facilitates the difficult problem of life as much as it was hard of salvation and as much as it was hard of salvation and much as it was doubled in its difficulty by the then current Paths.'

In spite of all, excretion of or leaving of or the sense every worldly objects is essential. And in the Pusti Marga also, 'Tyaga' is preached. But it puts before the people two alternatives. They have to choose one out of them to lead their life in consonance with their religion. They should either at once leave their house, family and the world in short or if in case, they cannot, they should carry on all the worldly transactions in the name of God as his most obedient and faithful servant would do. Both of these ways effect the same, both of them exact the same. In the ' Panch-Shloki' Shree Vallabhacharyajee remarks that if the world and its objects have been such circumscribed as to make your way

very smooth, you should not at any rate leave it but make good of it. This is the substance of 'Panch-Shloki' as a part and Tatwarth Dip Nibandh as a whole.

Gita defines 'Tyagi' as the man who performs his duties as such but never cherishes hope to enjoy the fruits in return. Further on it says that it is not possible for a man who is in flesh and blood to leave his worldly duties undone so long as he is in the world, but it is within his power to perform his duties selflessly. (Note:- Gita 18-11)

This idea is stretched further by the Pusti Marga. Shree Vallabhacharyajee says :- (1) Either give up instantly all the connection with house altogether and reside in a solitary place or use all things in the service of God, enjoying them in his name.

(2) Either have no company whatsoever to disturb you or to keep a company with the God.

(3) Either perform the service of God, keeping in touch with the good or all alone.

(4) Accept whatever is convenient for the service of God and discard what is not so.

(5) To keep firm faith in God.

(6) To be humble and polite having the

self renunciation.

Seva-Fala

By this name, we should not be lead, to believe that in the Pushti Marga, the fruits of the 'Seva' are expected. The fruits which are wished for, are such as to take us more closely to God and not to the luxury of the world. The fruits which a Pushti Margiya, devotee will crave for are those that by taking refuge in Shree Krishna, should get the peace and uninterrupted bliss of his company.

In this Granth it is said that when he is pleased with the service, the undermentioned fruits are generally granted.

(1) The acquisition of super-natural powers. This includes all kinds of siddis or miraculous powers.

(2) 'Sayujya' This means the union or association with Almighty.

(3) The acquisition of spiritual body fit to serve the Almighty and to carry out his orders in other worlds.

Gopi's are the rare Pushti Margiya devotees. They stand first in consideration of their self-less service to Shree Krishna. They had

passed different stages of the service and gradually reached that state.

The above-said three fruits were bestowed upon them. They by themselves are the real example of what Vaishnavas should try to be. They are a proto-type of real Vaishnavite spirit. The Chief characteristics of the Pusti Marga are as follows :-

(1) In this Marga, only one God called Shree Krishna, para-Brahman, Parmatma or Bhagwan is loved, served and worshipped.

(2) In this Marga preference has not been given to rites and ceremonies is given to love and self-less love towards the Almighty.

(3) In this Marga, complete faith in the omnipotence and the achievement of his are enjoined. One is not expected to pay for fruits.

(4) The acquisition of the means prescribed in the 'Maryada' Marga are productive of troubles and anguish. As the service enjoined by the 'Pusti'-Marga is performed with love, with such means as may be had without much trouble, is productive of happiness and bliss.

(5) In the Pusti-Marga; Bhakti or devotion begins with, continues, and ends in love supreme.

(6) In the Maryada Marga, the Almighty grants fruits to the devotees in accordance with their merits. In the Pusti-Marga, He is free to bestow any fruit upon any person and He generally follows the wishes of the devotee.

Nirodh

The Chief object of Seva, Shravan, Kirtan and Smaran is the attainment of Nirodh. Nirodh means strong attachment to the Almighty, accompanied by suppression of worldly thoughts.

There are three stages of Nirodh. Viz. (1) Prema (2) Asakti (3) Vyasan.

Prema means love towards the Almighty. It is engendered by the acquisition of the knowledge of his greatness. When this love increases in depth and extent; the love of worldly objects fades away and strong attachment to Almighty accompanied by oblivation of the worldly objects and desires takes place. This state of mind is called 'Asakti'. 'Vyasan' is that state in which the mind becomes completely occupied by the thoughts about the Almighty to the absolute exclusion of worldly thoughts. When the mind is absorbed in the Almighty, one does not feel any pain or agony arising out of the world or out of

separation from the desired objects but enjoy perfect bliss in the company of the Almighty.

When once a person has come to realise his greatness, he entertains incessant love fo him and becomes non-attached to the tempo ral powers. In this state, a person remains un affected by the worldly gain or loss happines or misery. This state precedes what is calle Jiwan-Mukti' or Salvation during ones own lif time. The steps next to 'Nirodh' are of 'Mukt and 'Ashraya' (Dependence).

When complete 'Nirodh' is attained, on lives in Brahman itself. Such a person obtain emancipation. The Chhandogya Upanisha says:- one who abides in Brahman obtains im mortality. If such a person has not becom merged in the Almighty, he has to depend upo him alone, for he alone is indestructible and th great destruction (Maha pralaya does not effec him This dependence on him alone is calle 'Ashraya'.

Superiority of Pusti Marga.

The grace of the Almighty, Shree Krishna i of the nature of favour. It annihilates the effects o 'Kala', 'Karmas' and 'Svabhav' (Innate nature).

The superiority of this Marga, over the 'Karma Marga (and 'gnan Marga') (ज्ञानमार्ग) lies in these things:-

(1) The yagnas and other performances mentioned in the Scriptures greatly depend upon 'Desh', 'Kala', 'Dṛavya', 'Mantras', 'Karta' and 'Karma' for their desired fruits. These six things should be essentially pure and acquired by pure means This is quire impossible in this 'Kali; age and so these ceremonies are not effective.

(2) The path of 'Knowledge; is long, 'tedious and impracticable in this age since complete non-attachment (Vairagya) which is the out come of knowledge is difficult of attainment. The Geeta says "The man full of wisdom (gnan) cometh unto me the close of many births." Besides this, one who follows the path of knowledge has the danger of fallings into a pit of egoism on his way to Brahman.' Knowledge' when acquired makes the mind pure and enables a man to distinguish between right and wrong; with the assistance of knowledge,' man can safely cross over the ocean of life, but in the absence of love or Bhakti he cannot reach God who dwells far away from the shores of the ocean of life.

(3) In the paths of 'Karma,' and Knowledge' one has to depend upon his own strength. In the 'Bhakti' Marga owing to self renunciation, one becomes entitled to share the infinite powers of the Almighty.

(4) Dharma or religion is generally divided into two classes (1) That which implies action and (2) that which implies inaction. The former is called 'Pravriti' Marga and the latter 'Nivriti' Marga. The former consists of yagnas and other actions. The latter consists of knowledge, penance, austerity etc. These actions in which materials are required, imply injury to others. Those in which penances and austerity are essential as in the case of path of 'Knowledge' are injurious to ones own self. God is the soul of all creatures. It then follows that religion which enjoins unbounded compassion towards all, that which is neither injurious to one's own self not to others, and that which inculcates intense love for God is the highest and the best Dharma.' (religion). No Dharma other than the Pushti Marga can lay claim to this.

(5) If there is ever a possibility of the universal acceptance of one single religion and one

single philosophy, they would be those preached by Shree Vallabhacharya. It is cosmopolitan nature of his teachings, that they had become acceptable to Hindus and Mahomedans alike. Vallabhacharya Says. "To love the Almighty heartly is the only religion of all There is no other Dharma at any time. (Chatushshloki).'

"Shrimad Vallabhacharya is the first and the only Acharya who has systematically shown that Nirguna Bhakti is the natural religion of all creatures, that it is quite independent of the paths of Karma (Action) and Dhyana (Knowledge), that Upasana is quite different from it that the Nirguna Bhakti is consistent with the doctrine of Shuddhavita or Brahmvad, and that it is quite in accordance with the Vedas, (including Upanishads), the Gita, the Brahma Sutras and the Bhagvat Puran which form the 'prasthan chatushthaya.

Shree Vallabhacharya Says :-

To acquire of the Almighty by his Nirguna Bhakti is the real meaning of the precepts of all the Vedas, the Ramayana, the Mahabharat, Panch Ratra and other Shastras including Tattwa

Sutras. This meaning has been graciously determined by the Lord for all times.
In Geeta. Shree Krishna says :-
"Though ever performing all actions taking refuge in me, by My grace he obtaineth the eternal, indestructible abode." (17-56)

"Thinking on Me, thou shalt over come all obstacles by My grace."

CHAPTER VIII

Future Journey

Having thus established the Bhakti-Marga in Gokul, Shree Acharyajee initiated his pupils and other Vaishnavas into 'Brahma-Sambandh' ceremony (the Ceremony by which the Souls are to be affiliated with Brahman), and held a grand festival of Janmashtami. At night, they were conversing upon the religious topic. At the time Damodardas requested Shree Acharyajee to preach them the real spirit and method of the 'Seva' of God. Shree Acharyajee then said "The image of God should be adorned with beautiful attire and ornaments and the place also should be decorated. These things should depend upon one's own financial condition, For the sake of decorating the idol of worship, one should not incur debt for if incurred debt, his mind becomes occupied with the thoughts how to get redemption from the burden of debt and thus the real purpose of 'Seva' is being neglected. Moreover, if wife and such other house hold things are agreeable for the 'Seva' their services should be employed for the purpose. If they are indifferent to it, one should per form

the 'Seva' himself. If they are opposed, they should be forsaken. Non-attachment and content should always be preserved in mind, The means of 'Seva' should not have been gathered by foul means. However worthless the material to be used in 'Seva' may be it should be offered to God with pure and humble heart, God never expects high and rich things from his devotees but the pure and selfless love."

Then he started for the pilgrimage to Vraja. Once he came to Bahulavan. Relating to this place, the tradition goes as follows-

"Formerly, a certain lion approached the place. On its arrival, the people and the cattle of the surrounding district were put to for their safety, but a certain cow remained there unhurt by the lion who smelled it and returned. There upon the people knowing the greatness of the cow began to worship it as a divine power. When it died, its image was being worshippec after it But since last some years before Shree Acharya's arrival, the 'Yavan' governor of the place had issued an order to the effect that the cow had no extra-ordinary merits and therefore it did not deserve to be worshipped; sc scrupulously as it was done and further made

a proclamation that if the people thought of it as endowed with high uncommon virtues, it should be made eat and drink as the most ordinary of its kind would do. Thus the people were forbidden from worshipping it, but when Shree Acharyajee went there the people ran to him to narrate their miserable fate. Shree Acharyajee promised them to attend the scene personally and to worship the cow disrespecting the lawless order of the governor. Accordingly he went there and a crowd of people assembled there to see what happened. In the meanwhile, the governor arrived there and asked Shree Acharyajee to make it first eat and drink and to worship it if he liked thereafter. Thereupon some grass was brought there and the cow began to eat it. The pride of the governor was thus Shree Acharyajee. Then Shree Acharyajee told him not to prohibit anybody form worshipping it against his will. Thus the order o prohibition was made withdrawn. After some days, Shree Acharyajee went to Kamvan and encamped at 'Surbhi Kunda' he was informed by a brahmin that he should not put up there during the night certain fiend used to visit the place every night and to eat up the living animal if found. Shree

Acharyajee took no account of it but at the mid-night, as it was said, a servant of Shree Acharyajee who was washing the cloth saw the fiend on the opposite bank of the pool and criec out through fear. Shree Acharyajee explained that the fiend was a brahmin in his previous birth and he had attained that state as he seized back the land having first given it over in charity. Shree Vallabhacharyajee then asked the servan to sprinkle water over it for its redemption. The servant did as he was told and the fiend disap peared in the sky assuming its original humar shape. Once Shree Acharyajee entered the jungles of 'Gahavar' There he saw a large ser pent oppressed by ants. On seeing this pitiable scene Shree Acharyajee was moved with pity and he sprinkled some water over them. Thus they retained their original state, but Shree Acharyajee fell into a deep thought Damodardas insisted upon knowing the reason of his thoughtfulness. Then Shree Acharyajee said as under—

This large serpent was formerly a head of monastery. He used to accept the presents fror his pupils and wasted the money in purchasing hi own luxury instead of using it for the religious c

benevolent purposes. His pupils also imitated him and they were given up to vices and demerits as their preceptor was. When they all were dead, they were re-born as ants and a serpent, The ants who were formerly the pupils oppressed the serpent continuously taunting him that when he could not elevate them, why they were kept as pupils. Ending the story thus Shree Acharyajee further said that the story provided with a very useful piece of advice to every body who aspired to be an Acharya. Until and unless a man is capable of doing good to himself and to his pupils, he should not accept such a high and a respectable post of an Acharya. A 'guru' should necessarily be furnished with undermentioned virtues—

A "guru" should be graceful, spiteless of forgiving nature truthful inflexible either in times of happiness or misery of obliging nature, having unagitating mind of self-restraint tender in nature, a conductor of good actions, having no attachment to the worldly materials, having no attempts to render the world enjoyable, a moderate eater, quiet in temperament, firm in his own duties, having taken refuge in God for ever, a meditator, watchful, passionless having fortitude in calamities, a controller of appetite, thirst,

sorrow, fascination, old age and death, having no wish for self honour, having respect for others, clever in reaching the divine knowledge, a companion of all, compassionate, a predominant factor all his activities and a 'knower' in the real sense the word"

From this, we can see how responsible is the post of a 'Guru' and how Shree Vallabhacharyajee always kept in his mind the above described qualifications essential for the post of 'Guru'.

After some days, when Shree Acharyajee visited Vrindavan, an ascetic named Narhari came to him and saluted him most humbly. Shree Vallabhacharyajee gathered form his complexion the signs of inner application. He inquired about it from Narhari who made the confession of all his sins before him and sought refuge in him. Seeing him thus burning with repentance, he accepted him and advice him as follows :-

An ascetic should not be settled permanently at one and the same place. Moreover he should select such a solitary place where he can avoid the contact with the ladies. Not tha is all but he should check even looking at the

person demoralized. If he is changed to have a lady pupil who has placed her trust in him, he should not allow a want on thought for her but should regard her as his own daughter. By confession, you have dropped off half of the sins but you should make yourself holy and sanctified by your conduct modified and made in accordance with the Commandments of the Vedas. Then and then you can make your self just adequate so as to render services to God." Afterwards, Shree Vallabhacharyahee went to 'Ambikavan'; There he was with Shivayogi, a worshipper of a goddess. He said that a goddess should be worshipped for the final emancipation because she is the power incarnate. Then Shree Acharyajee in reply said to him through the medium of his pupil named Shambhu as follows :-

"Worshipping of goddess is the 'Rajasik Bhakti' viz. the devotion to get the worldly enjoyments. Such gods and goddesses have no power to grant Salvation to the worshipper on account of their limited powers. At the most, they can grant the worldly objects as their capacity is wholly confined to this world. They are the various powers of Shree Hari, the Almighty.

In them, one or the other attribute or power of the Almighty is pre-dominent and they are the various instruments of God to administer the divine government. They are not the sole authority but the pretty chiefs of the Almighty who governs and rules the whole scheme of the universe through them, reserving the special powers for himself. Moreover the offering of wine and flesh to the goddess is not ordained by the Scriptures. It does not please at all the goddess herself.

Now the very word 'power' which is an attribute itself implies its holder or possessor. The god or goddess is the power of him who holds and governs him or her. So naturally, one who seeks Salvation should finally rest at the feet of the Almighty. Having given up all other attempts to please minor gods and goddesses." Thus Shivayogi was convinced in the course of arguments of the truthfulness of what he heard from our Acharyajee and sought refuge in him most willingly. Shree Vallabhacharyajee then affiliated him and his pupils who fain followed his example to Hari by way of Brahmasambandh' ceremony.

Afterwords Shree Acharyajee went to

Sidhpur and encamped at 'Bindu' lake. There he instructed his pupils about how the Sage Kapila imparted the knowledge of Sankhya-Philosophy to his mother who as an effect was transformed into the waters of the lake. Then Shree Acharyăjee perused once more Shreemad Bhagwat. During the time, he came across some brahmins who were very much proud of there philosophical knowledge and they tried to convince the people about their hereditary greatness. Not only that but they themselves ought to be worshipped instead of a 'Shaligram' (a Sacred Stone Symbolical of Vishnu) by the people for their Salvation because the brahmins are created from the month of God. Shree Acharyajee replied that the brahmins were never worshipped before for being a mouth piece of God or on account of their brahmanic forms and bodies but only for their philosophical knowledge, truthfulness, compassionate and benevolent nature and selflessness. As the days rolled on, the brahmins became degraded from their exalted position and as a consequence, the people stopped offering their worship to brahmins losing faith in them. Brahmins deserve reception as mere

human beings. They cannot claim the honour of being worshipped for it is Hari, the Supreme Lord alone who is worthy of such highest reception of being worshipped.

Afterwards these brahmins surrended themselves to Shree Vallabhacharyajee. Then he journed to Patan. There some learned jains approached Shree Acharyajee and asked him whether he thought non-killing as a religion or not. Shambhu replied affirmatively and further added that compared with devotion to God, it was nothing. Not only that but the observation of mere virtues like truthfulness, purification, philanthrophy, self command do the same when considered along with the selfless devotion to God. In the end, Shree Acharyajee said "every one should think about religion for one's own good. It is not a matter or a problem which merely wants discussions, one should think about it in the light of Scriptures and try to act accordingly. Whatever the creed of a person may be, he deserves reception as a human being." Afterwards some brahmins, banias and jains were converted as Vaishnavas by Shree Vallabhacharyajee at their own request.

After visiting some places like Vadnagar,

Visnagar, Shree Acharyajee went to Kheralu where a brahmin-woman came to him and stated her condition to be very peculiarly confounded in the religious matter. She was told by different means to achieve her religious welfare, Some had advised her to doing charity, Some had advised her to be observing various vows, Some had said her to offer water to the idol of Shree Shankar, and some had told her to worship various goddesses. She had been perplexed about what she should do out of them. She was suspicious about those ways since her various advisers have revealed the various defects of the ways opposed to those shown by themselves. On seeing her thus confounded Shree Vallabhacharyajee advised her to render all services to the Almighty and giving her the image of Shree Krishna showed her the way of worshipping it in accordance with the Pushti Margiya principles.

After some days, Shree Acharyajee reached Broach. There the brahmins of the 'Bhrigu' race questioned him whether 'Hari' and 'Hara' were the same or different entitles. Shree Vallabhacharyajee replied that 'Hari' and 'Hara' are materially one and the same but in the mat-

ter of attributiveness, they differ, By 'Hara' we mean the 'Saguna' god 'Shiva' viz the Power destruction of the Almighty; By the word 'Hari' we mean the supreme and absolute One the Almighty. They were pleased with this answer and they accepted of their own accord the discipleship of Shree Vallabhacharyajee.

Afterwards Shree Acharyajee went to Dumas where he saw a yogi who was suffering from paralysis by a hand and a foot. Shree Acharyajee asked Krishnadas to inquire who he was Krishnadas returning said that the yogi was observing penance since last two 'yugas' (ages) to please God and to have his vision. But he had been disappointed and so he used to speak abusively about God. Shree Acharyajee went to him and advised him to devote himself wholly to Hari's service instead of afflicting in that way his body and soul, He was pleased with this advice and sought refuge in Shree Vallabhacharyajee.

Afterwards Shree Acharyajee went to Bahucharajee where he came in contact with some persons of 'Vam' sect. They eulogized the taking of wine and flesh and even the sacrificing the animals before the goddess. Shambhu

one of the disciple of Shree Acharyajee preached them to prohibit that sort of foul practice to please the goddess. He said that the goddess was considered to be the mother of all the animal beings even accordingly to their own views and so naturally a mother would never like to see her children killed before her so cruelly. Hearing this, they prepared to beat Shambhu but some sane persons interrupted the struggle closing with the bad end, But the smothering fire of the anger of the said brahmins drove them to pitruvan to do all to harass Shree Vallabhacharyajee but all in vain. Then in Tragadi (a village near present Dhandhuka), a humourous but a sentimental even took place. There were one brahmin and his wife who had attended the 'Katha' of Shree Bhagwat told by Shree Vallabhacharyajee on a previous night, The incident of the theft of butter by Shree Krishna and Balbhadrajee mentioned in Bhagwat had left an impressive picture on the mind of the brahmin. So on a next day morning when his own sons were eating butter stealing it from their own house, the brahmin took them to be Krishna and Baldev; and so in a fit of excessive joy he ran to Shree

Vallabhacharyajee to invite him to participate in his joy, Shree Acharyajee came there and saw that they were the brahmin's sons instead of Krishna and Baldev. But he kept it secret seeing that brahmin was absorbed in divine joy. He on the contrary tried to stimulate that feeling. When his wife returned home from the well, the brahmin being conscious of her temperament informed her at one that they were Krishna and Baldev stealing butter from their house as they used to practise formerly in Gokul. The lady believed in what she was told and enjoyed them eating butter. Shree Acharyajee then told them to have such affection for all. For all are the parts of God however small. When the brahmin and his wife came to know about the truth, they were extremely pleased wit Shree Vallabhacharyajee and accepted his discipleship.

From that place, Shree Acharyajee went to Siddhachal (Palitana) where a number of Jain pundits came to him for religious discussion The discourse took place. The Jain pundits were much obstinate in their beliefs. Though the principles of Pushti-Marga were convincingly explained to them were reluctant to admit to them. Finding them in their such obstinate mood,

Shree Vallabhacharyajee ceased the conversation and left them to their own misfortune.

Afterwards Shree Acharyajee went to Prabhassketra. He explained he historical usefulness of the place to Krishnadas saying that the place served the purpose of a battle-field to the Yadavas formerly who fought among themselves and became ruined. It was there than Shree Balbhadrajee, after the battle, resuming his original shape of 'Shesnaga' returned to his final abode in 'patal' (Nether lands).

After visiting some places, Shree Acharyajee went to Revatadri (Girnar) where he used to tell 'Kathas' about 'Moksh-dharma'. In that meeting, Krishnadas saw Ashvatthama attending the Katha regularly. After finishing the 'Kathas' Shree Acharyajee ascended the mountain Girnar. There he saw the followers of Gorakhnath. They asked Shree Vallabhacharyajee said that he resided everywhere and when they insisted, he showed them innumerable shapes of Gorakhnath.

Then Shree Vallabhacharyajee went to 'Mulgomati'. There a certain 'Sanyasi' came to him and said as under :-

"I was an inhabitant of the Deccan prov-

ince and a follower of Vishnuswami. After the death of my wife and children, I have given up the world and assumed the sanyasi's life. In a lonely place of Dwarka I have settled and since last seven hundreds of years, I used to read Shreemad Bhagwat. Four times, the death approached me but by tricks I avoided its clutch. Since that time, it has never again visited me. Once I saw vision of God himself who spoke to me for the fulfilment of my desire of having a 'darshana' of Shree Krishna's sports that I should have it when you should visit the place and favour me. So I request you to grant me what I crave for."

Hearing the story as above, Shree Acharyajee spoke to him that as he used to study Shreemad Bhagwat as a means of achievement of the desired fruit and not through love towards God, the fulfilment of his desire was delayed. So he was advised to hear the 'Katha' of Shreemad Bhagwat for seven days told by him. Making him thus sanctified, Shree Acharyajee gave him a 'Nam-Mantra' Then Shree Vallabhacharyajee said to him that on the third day, he would die and would be born in Vraj where he would see the divine vision of

Shree Hari's sports by contemplating upon the 'Katha' of Shreemad Bhagwat.

Then at Dwarka, some Sanyasis of the Dandi Sect came to Shree Vallabhacharyajee from the Shrda monestary for religious discussions. They raised a doubt about the authoritativeness of Shreemad Bhagwat. Shree Vallabhacharyajee said "Shreemad Bhagwat" is a sum and substance of Vedas and Upanishads, On account of its being so, it is said to be a ripend fruit of a 'Kalpa Vriksha' (a tree offering what one desires for in the for of Vedas just as a fruit of a tree is of far more importance than the whole tree itself, similarly, Shreemad Bhagwat is in relation to the Vedas, Here a brahmin by named Ram Sachrao who was exempted from attending the series of fuiture birth and death and even from the ceremonial performances on account of his Brahmanic Knowledge gave himself over to Shree Acharyajee who kept him with him in the journey.

During the time, our Acharyajee received an invitation from a certain minister of the Sindh province, whereupon he went to Nagarthatha and gave the pleasure of his company to a very large crowd of the Sindh Province,

'Then Shree Vallabhacharyajee went to a city of 'Yavanas' who were forth coming with the intention of blocking up his way with a large army. To them, his pupils appeared as lions and boars and Shree Vallabhacharyajee as the store of divine lustre. The 'Yavanas' were afraid of this dreadful scene and so they ran away to Chief and informed him about what they had seen. The chief then came personally to inquire who they were. When he came to know that he was well renowed Shree Vallabhacharyajee he came to him with-Magadh-bandh for a religious discourse. That Magadh-bandh questioned our Acharyajee, whether 'Hinsa' or 'Ahinsa' is the religion. Shree Vallabhacharyajee replied "by both, the piety is done. At times, 'Hinsa' (Injury) is a merit and sametimes 'Ahinsa' is so. To make 'Hinsa' or 'Ahinsa' a virtue or a vice greatly depends upon the circumstances which only can decide what is right and congenial. Each of them has its own limitations as shown in the scriptures. 'Virtue itself turns vice being misapplied and vice sometimes by action dignified. "Having said so, he asked them to refer to a pigeon and the pigeon having got the human tongue spoke as follows:-

"I was a Kshatriya (a man of a warrior race) in 'Gurjarastra'. I performed a number of yagnas and I found that it was a silly and sorrowful design to kill beasts cruelly for sacrificing them into yagnas. So I gave up the religion of yagnas and became a Sanyasee. Once I had a chance to pass one night near a cow's stable. In the stable, the watchmen too were sleeping and the doors were shut from without. It so happened that during the midnight, the hedge of the stable caught fire. The watchmen cried aloud for the help and to undo the knocking from the outside to let them an outlet. I heard the shricking voices of the men and the beasts but thinking that by walking during the night, the insects would be killed being crushed under the feet and so I would be liable to bear upon me a great sin told in the religious books, I did not go to their rescue and let them burnt alive. In the morning, the king was informed about the incident of the night and so he ordered me to be chained and threw me in to a prison. In the prison I died, and in the next birth, I am born as a pigeon as you just see me. Henceforth, I realized the 'Ahinsa' not ordained in the Scriptures is of no good but brings misfortune to the man."

Here it ended. Hearing this deciding story the chief and Magadhbanddh felt assured the power of discretion should be set to work for deciding what is religion or irreligion, Whether 'Hinsa' or 'Ahinsa'. Then both of them became the disciples of Shree Vallabhacharyajee.

Afterwards Shree Acharyajee went to a mountain, Prahlad. Accordingly to the tradition formerly, God in the form of Nar-sinha (Half man and half lion shape) had appeared there. After giving the dinner party to brahmins in Revalsar, he completed his western tour.

CHAPTER IX

The further tour

Afterwards Shree Acharyajee went to 'Kalinda' mountain from which the holy river 'Yamuna' originates. He took his bath in the river and after visiting some holy pilgrim places, he once went to Narayanpad. He paid his invocations to Badrinath and Vyas. On arriving at the hermitage of Vyas, he entered it, having asked Krishnadas to stand outside for a while. Shree Acharyajee in a heat of discussion about a Shloka of Shreemad Bhagwat which was prolonged continuously for three days missed about Krishnadas and when he returned he saw Krishnadas in the same posture as he was asked to stand Shree Acharyajee was too much pleased to see Krishnadas's unflinching faith in the commendment of his preceptor. This behaviour of Krishnadas shows what love and respect one should for his Acharya.

Afterwards Shree Vallabhchareyajee went to Kanoj. He encamped on the bank of the river Ganges. There damodardas sambhalwala came

to Shree Acharyajee and showed him an engraved copper -plate saying that as it was written therein, he would only surrender to him who could analyse those figures and explain their real meaning. He further said that he had approached other pandits and yogis for its soluation but none of them could give reasonable explanation of the things. Shree vallabhacharyajee examined it minutely and explained that the figures had the devotional character and they dealt with ' bhakti' in relation to Shree krishana-para-brahman depicting ' gnan ' and ' vairagya ' as 'bhakti's' offsprings. Damodardas being satisfied with the explanation gladly accepted the discipleship of our acharyajee. Later on, that Damodardas, by his sampradayik bhakti and 'gnan' attained a place among eighty-four vaishnavas who are well-known to-day to be those vaishnavas who were fortunate to win the greatest love of Shree Vallabhacharyajee.

Once Shree Acharyajee addressed some Rishis in the forest 'Naimishi' on the necessity of devotion in performance of all the actions. Shree Acharyajee said that the action is of three

kinds, Action done with the desire, action done as the part of 'gnan', and action done in the worship of God. But if these actions are not inspired with the love for God they are less serving the purpose aimed at. Just as even the most beautiful wife is sordid and tediously unfruitful for want of love for her husband, similarly, the actions wanting in 'Bhakti' as said above are sordid and unfruitful.

Afterwards Shree Acharyajee went to Shivagaya, where a certain king came to him with his wife was possessed by the ghost. At the request of the king, Krishnadas asked the ghost to relate the reasons why he was troubling that innocent woman. It said that he was the eldest brother of the king and when he was living, he had a mistress in a prostitute and she had borne a child in son who was made an heir to the throne after himself. But after his death, his bastard son was dethroned by his brother who seized the throne form him for himself Not only that, but he even refused to make provisions for the livelihood of the boy, which excited his annoyance and caused him to avenge him by killing his seven sons. Moreover he as-

serted that he intended to kill his wife too if he would not pacisy his wrath. On hearing this pitiable tale of the ghost, Shree Acharyajee asked the king to make some provisions for the boy's maintenance and thereby to appease the ghost of his dead brother, when the king promised to do accordingly, the ghost bowed down to Shree Acharyajee and assuming a definite shape, disappeared in the sky. Then Shree Vallabhachrayajee said to the king "only those who are not devoted to God's service, will have to fear from such molestations. If you were to worship God pure-heartedly sitting quiet at home concentrating upon him only, you would not have been necessitated to come over to Shivagaya or any other pilgrim-place for it. Moreover you are not wholly to praise and the ghost wholly to blame for the suffering of your wife, since you did not pay maintenance. The boy is innocent, he has been done injustice first by his own father and next by you. He was placed on the throne and he maintained it. It was his duty to do so. It is no doubt, true that you had the prior right to the throne since you are from a royal family. Nevertheless it was you

duty to love the boy and to treat him well, if not as a brother's son, in his capacity of being a human soul."

Afterwards when Shree Vallabhacharyajee went to Manikarnika, Purushottamdas the son of Krishnashresti, who was earnestly awaiting the opportunity of Shree Acharya's arrival surrended himself along with his family and the whole staff of his servants to him. An idol of Shree Madanmohanjee was established there ceremoniously by Shree Vallabhacharyajee.

Then he went to the place of 'Gomati Sangam' and thence to Jagannath. When he arrived there, it was the eleventh day of the fort-night in the monthly almanac and as such it was a fast-day for Shree Acharyajee. But when he went to the temple for 'Darshan', a servant of the temple offered his 'prasad'. He could neither break his fast not he could disrespect the 'prasad'. So he continued to invoke his prayers to the idol of worship and, keeping in the hand till the next-day when sun broke forth into a morning. In the morning, he took the 'prasad' and returned. Just on the next day, the king of

the place called for a meeting of the Pundits of various philosophical schools with the view of putting a final end to the dispute arising out of various individual interpretations about Brahman's form and nature with the help of Shree Acharyajee. Shree Vallabhacharyajee had chiefly to deal with the 'Mayavadi' pundits who refused to acknowledge the truth of Shree Acharyajee's sayings in answer to the questions put before the meeting by the king himself. They insisted upon knowing what the idol of Shree Jagadish had to tell in the matter. So all the writing materials were placed before the idol and the doors of the shrine were shut up. After a while, when they opened the door, they saw the paper having been written in a verse which complied with Shree Vallabhacharyajee's sayings. It meant as follows :-

"Gita is the best Shastra, Krishna is the greatest God, muttering of God's name is the greatest Mantra and the service of God is the greatest duty."

Afterwards, Shree Vallabhacharyajee arrived at Agrahar, his native town, in Samvat 1554. Here ends his first part of his tour.

Shree Acharyajee thought of going on a tour for the second time and accordingly he started for it. Once he went to Pandharpur. When he was engaged in the service work of Shree Vitthalesh, Shree Vitthalesh told him to get married. He accepted the proposal with lawful obedience to the will of God. At the request of Narayandas, Shree Vallabhacharyajee narrated an instructive story pertaining to the idol of Shree Vitthalesh being brought over there by Panduranga, a certain brahmin boy.

"A certain brahmin-boy named Panduranga lived in Pandharpur. He was an evil-natured boy who used to oppress his parents and to commit thefts. Once he started with a body of pilgrims as one of them, with bad motive of stealing, whatever he might hold upon. But perchance, he missed the way and hence he was obliged to leave the party. Being extremely fatigued in search of the right course, he felt asleep in perfect bewilderment and he slept till the night unfolded its all-pervading dark garment. When he awoke, he in his wild astonishment, saw two figures of beautiful ladies with pots full of water over their heads. He anxiously

asked them who they were and where they carried the pots. They said that they were the goddesses, the Ganges and Yamuna carrying their holy waters to the brahmin who being wholly devoted to the service of his parents, could not leave his house even for a moment though aspiring himself for their waters. Panduranga thus realising the greatness of the parents' service made up his mind to give up bad habits and to serve his parents whole-heartedly thenceforth. Accordingly he returned home in peace and began to render all his services to his parents. Twelve years hence, God being pleased with him went to him to person. As he was engaged in filial ministrations he even knowing the visitor none the less than God asked him to keep waiting till he finished the service work of his parent. When the filial ministrations over, he came out to receive him and fell prostrate before him. Most humbly he depicted how he enjoyed his presence. At the request of Panduranga, Shree Vitthanathajee consented to live in his house thenceforth, and that too with the name Panduranga prefixed to the name Vitthalnathajee. Henceforth Vitthalnathajee is

known by the name of Panduranga Vitthalnathajee."

Once Shree Vallabhacharyajee went in Vraj and inaugurated the idol of Shree Govardhannathajee for the use of worship. About the idol, a following piece of information is gathered from a book named, 'Shree Govardhannathajeena Prakatya ni Varta' inGujarati.

"On the Third day of Shrawan black-half in Samvat 1456, the uip-holded arm of the idol appeared. It helped to infer that the idol hidden should be an image of Shree Krishna weighing a mountain on the finger of his arm. With that presupposition, the people of disclosed arm into existence; but in Samvat 1535, on the birth date of Shree Vallabhachrayajee, the whole image outsprang incidentally. The cow 'Dhumar' belonging to Sadupande of 'Anyor' village was supposed to be a descent of one of the cows possessed by Nanda and it idol and thus used to nourish it as if it were. Sadupande suspected that somebody used to milk his cow before it entered his cowshed, and so on one occasion, with the intention of detecting a thief-milker, he secretly went after the cow. When the cow came

over to the place of the idol as usual, milk flowed from its udders and dropped in the mouth of the idol. Sadupande being thus pleased at the acceptance of milk by Shree Govardhannathajee went home in peace. Thenceforward, he took upon him to offer milk twice a day to the idol regularly and thus the idol used to live upon it as if it were. But when Shree Vallabhacharyajee went to Vraj, he got a temple built for the idol and served the dish of Govardhannathajee with the cooked meals. Thenceforward, the usage of presenting to the idol, the cooked and prepared thing came into existence." The date of inauguration of the idol of Shree Govardhannathjee is concluded to be the second day of Chaitra bright-half of Samvat 1556.

Once Shree Vallabhacharyajee went to Kashi (Benaras) where he was requested by Devambhatt a brahmin belonging to the caste where he was requested by Devambhatt a brahmin belonging to the caste to which Shree Acharyajee belonged to accept his daughter as a bride for his marriage. Having left this matter to his mother to decide, he continued his journey further. After five years he again went to

Kashi completing the second part of his tour.

Before he started for the third tour he was married to a bride mentioned above in Kashi. When once Shree Acharyajee had put up in Vraj near the Shrine of Shree Govardhannathajee, Krishnadas Meghan raised a question about what Shree 'Thakorjee' has a liking and disliking for. Shree Acharyajee replied that God likes love above all. Just as the butter is the best of all eatable objects and compels everyone's as such, so the love is and especially to God. He hates cheerlessness and keeps unfolded its banner. At the same time, He has a great contempt for those who have the nature of finding faults of and spreading slanders about his devotees viewing them from their own black chart.

After some days, when Shree Acharyajee had put up at Gakul, a Vaishnava nomed Shyamanand came to him with a mission of some saints who had entertained a hope of worshipping the idol of Shree Govardhannathajee who had advised them in a dream of Krishnachaitanya to approach Shree Vallabhacharyajee for the same. As he had to wait there till he was not replied, he went out

for a bath having put his cloth bag sustained on a branch of a tree. When he returned, he could not see it there, and made a complain of it to Shree Vallabhacharyajee accusing a member of his staff. Shree Acharyajee asked him to go again. At the time, he could see a number of cloth-bags similar to his own. Out of them, he could not distinguish his own bag and therefore he went to Shree Acharyajee again for the aid. Shree Maha Prabhujee then remarked that just as he was quite unable to recognize his own cloth-bag, similarly the saints on whose mission he had come were all unable to realise the particular greatness of Shree Nathajee and one who does not realise the greatness of an idol which he intends to worship has no expediency whatsoever of doing so. This was his flat reply to the above said saints indirectly who were unworthy for the desire they had made.

After finishing the pilgrimage in the district of Vraj, Shree Mahapraphujee once went to Ayodhya, at Soramjee ghat. There he met his younger brother named Keshav who had finished a tour all over India during the time. He tried to show the vanity of his skillful

sweaming to Shree Acharyajee by going through the Ganges without the aid of a boat; when he was sweaming back from the opposite bank, he could not resist the tiding force and would have been drowned if not helped by Shree Mahaprabhujee at a proper juncture. Thereupon Shree Vallabhacharyajee advised him not to go mad after the worldly accomplishments which do not secure any final good but on the contrary he should devote all his energies to the service of God. Keshava took the advice to his heart being lessoned by the rash enterprise he was indulged in.

Afterwards Shree Vallabhacharyajee went to Kashi, where a brahmin name Rana Vyas of Godhra had come to the river bank with a view to put an end to his life by falling in to Ganges. Accidentally, he overheard Shree Vallabhacharyajee and Krishnadas talking about the after condition of a man who commits a suicide. Thereupon the brahmin rendered himself to the feet of Shree Vallabhacharyajee begging of him the advice of what a man like himself should do when totally disparaged in life. He was the most learned fellow and well-versed

in scriptural literature. He could win over every debating meeting of the learned except the last, the defeat was seriously taken by him and was driven to despair. Therefore he had resolved to commit a suicide. Shree Vallabhacharyajee then preached him the gospel of Bhakti-Marga' and further advised him to take very lightly the reasons of joy or sorrow victory or defeat keeping all attention to the sowice of the Almighty. "Nothing is permanent in this word save him and there should be nothing to disturb the tranquilty of our mind. We should be pleased only if we can render our services to the Almighty satisfactorily We should feel grieved only when we fail to do so. We should sacrifice all the things in the name of God and that too without the hope for any return. It is quite difficult to lead a pure Vedic life the life of due observances of caste and station in this Kali age for pedantry, indolence and demerits till the surrounding atmosphere with nasty influences. So one should worship God by heart only setting aside all other duties or means told in the scriptures.

Rana Vyas was then initiated to

Vaishnavism and was permitted to go to Godhra and to worship the idol of Shree Balkrishna. Then Shree Vallabhacharyajee started for Gujarat. During the journey in Gujarat, he went to Kheralu where he put up at Jagannath Joshi. There he made a perusal of the Vedas and being pleased with devotion of Joshi and his brothers, he gave them over his own sandals. As it is reported they are yet preserved in the house of Jagannath Joshi which is identified with the 'Bethak' (seat) of Shree Vallabhacharyajee at Kheralu. He winded up his third tour which run over the period of four years and went to Kashi where his family had made a settlement.

CHAPTER X

After the tours

When Shree Vallabhacharyajee was in Kashi he invited thirty thousand brahmins to a dinner party. There he was obliged to participate a controversial debate prolonged for twenty-seven days. It is not necessary to say that Shree Vallabhacharyajee got remarkable success in explaining the creed propounded by him. He then put a written pamphlet on the main door of the temple of Shree Kashi Vishveshwar which is entitled as the *'patrvealambana'* It runs as under in its meaning.

After showing the genesis of 'Brahmavad' propounded by him in the Vedas, he says — *I have refuted the 'Mayavad' which falls short in complying with the Vedas and have established the doctrine of 'Brahmvad' on the strength and support of all the Upanishads by the grace of god, Shree Krishna. May it please Shree Shankar, the Lord of Kashi, and the three world ! I invite all those for the dabate who are affected even with the slightest suspicion about*

its truthfulness. The pundits are the pillars of the Vedic religion to stand upon. If they continue to live in a state of dubiety, the existance of the Vedic religion becomes of uncertain character. Therefore I request them in particular to come forward and to get their doubts solved."
On seeing this, one of the pundits uttered invocations to Shree Vishveshwar Mahadev to give his own opinion in the matter, whereupon a sound confirming the truth of Brahmavad arose from the ling of Mahadev.

During the time, the wife of Shree Vallabhacharyajee was in a state of conception and so the due purificatory ceremony was properly observed.

Being settled for a time at Adel, Shree Vallabhacharyajee composed a number of books explaining the Vaishnavite tenets. Then he made up his mind to go once more on a pilgrimage to Vraj. On his way to Agra, he put up at 'Gan ghat' where a blind religious poet named 'Surdas' came for his 'Darshan'. He had a good name as a poet and his fame as such had reached the ears of Shree Vallabhacharyajee. Therefore he asked Surdas

to compose and sing a poem that of a devotional character. Shree Vallabhacharyajee concluded from the meaning of the poem that Surdas was too much humiliated, and was craving for having recourse to him who could saw him the right way of shaking off his sins. Shree Vallabhacharyajee took him under his own protection and made him affiliated to 'Brahman' by way of Brahma. Sambandh ceremony as prescribed in the Bhakti Marga. Then he preached Surdas the principles of the Marga saying that as he had been affiliated to Brahman he had been purified, and all of his sins were shaken off his soul by the merciful God and therefore he should never try to undervalue his soul which I essentially a part, however small, of Brahman itself. Further on he said that by constant practice of rendering services to God, he should attain the feet of Brahman.

(Here we should add that this Surdas, by his virtue of devotional and 'Sampradayik' singing is remembered even at present in his songs and has attained a first place in the history of the Sampradayik poets.

Afterwards Shree Vallabhacharyajee went

to Gokul where he met a learned fellow of Kashi. He was highly pleased of hearing a 'Katha' told by Shree Vallabhacharyajee. Meanwhile the governor of the place had contrived a machine and placed it on the way to 'Vishranti' ghat. The utility of the machine was in its mystical way of chopping off a tail of hair (which Vaishnavas characteristically use to have on the hind-part of their head.) and of growing a beard in its stead. (The growth of the beard signifies the acceptance of the Islamic religion.) No body dared pass through it but Shree Vallabhacharyajee having come to know about that malicious design often passed through it and that too with no effect. When the people requested him to make it removed, he sent a message to governor asking him to remove it. But the governor denied and so Shree Vallabhacharyajee drew a picture on the piece of a paper of such a machine which would chop off the beard and grow the tail of hair instead. The picture was at once taken to Delhi by Keshav Bhatt and Vasudev Chhakda; and was placed on the gate which led to Mathura. The Mohammadans could not venture to cross it and they took the news to the emperor at last who got Keshav Bhatt and Vasudev

Chhakda captured. When he heard them giving a marvellous account of how Shree Vallabhacharyajee had often passed unhurt through the machine placed at Gokul by the order of the governor and of how he had arranged that plan for removing it. Thereupon, the emperor issued an immidiate order of removing it.

Madhav Bhatt, the disciple of Keshav Bhatt surrended himself to the feet if Shree Acharyajee who made him affiliated to God. Then Madhav Bhatt retired to his place being permitted by Shree Acharyajee and used to do all the religious duties according to the Bhakti Margiya principles. He attained thereby even the power of enlivening the dead body and once he obliged to use it in animating a dead body of a certain boy being melt with pity. But thinking that the publicity of the incident would put hitches in his way to devotion of God, he shifted from the place and settled in Adel in the company of Shree Vallabhacharyajee who had settled there for a time. There Madhav Bhatt was engaged as a writer of Shree Acharyajee and as such he used to take down the composition of a book named 'Subodhini' the com-

mentary on Shreemad Bhagwat composed by Shree Vallabhacharyajee. He was always taken with him by Shree Acharyajee whenever he started for tour. Once while on a tour, he was shot dead by a certain thief as it is reported. He met death with courage and with name of Shree Krishna hovered round his dead body too.
During the time, the wife of Shree Acharyajee, was quick with child and so he sent her to Adel along with his family. There she gave birth to a son in Samvat 1567 named afterwards as Shree Gopinathajee. After five years in Samvat 1572, a second son was born to her named afterwards as Shree Vitthalnathajee.

When Shree Vallabhacharyajee was on the way to a pilgrim place of Jagdeesh, he met Krishnachaitanya. During the friendly discourse to advise his disciples to tell Hari's name for one lac and twenty five thousand times in a day. Shree Vallabhacharyajee said that it was not enough. According to him, no moment should be passed during which the name of Hari is not muttered.

Once during the tour in Vraj, he explained to the Vaishnavas assembled there to hear him the incomparable greatness of gopis' devotion

to Krishna. In the booklet named 'Nirodh Laxan' Shree Acharyajee points this devotional love of them as : "Nothing except Shree Krishna in his circumstances at varience could give them a cause for grief or joy. All their interests were centred in Shree Krishna. Anything what could please Shree Krishna was agreeable to their taste how ever worthless it may be. Anything agreeable to Shree Krishna was taken as useful and serviceable to them. What could not please Shree Krishna was an object of great contempt to them. Thus the cause of their joy or grief depended solely upon the virtue of thing in connection to Shree Krishna. In fine, knowing Shree Krishna to be the Almighty himself, they intermingled with him by their devotional love for him so much so that they had forgotton their separate being." In the beginning of the booklet named above Shree Vallabhacharyajee fingers at their love still unsurpassed and wishes for its accomplishment in his own case. Accordingly he had attained 'Nirodh' (This is technical word of the Sampradaya meaning the restraint over the organs of senses and turning them in the direction of devotion of God.) as he asserts

in the booklet. This booklet can be summarised in the following few words :-

"One should not only restrain the organs of senses being swayed away by the worldly objects but turn them in the direction of God. Moreover one should try to render impracticable the organ which directly or indirectly fails to affect the religious standpoint. This is the 'Nirodh".

After some days, Shree Acharyajee went to Dwarka and there Govind Dave surrendered himself to his feet. But his mind always remained agitated due to some mental worries and though he tried his utmost to keep it engaged in the service of 'Shree Thakorjee', it could not cling to the service-work at hand. He informed about that of affairs to Shree Acharyajee who composed the nine verses (at present known as the 'Nav-Ratna' Granth) and sent to him. It contains the sound advice of transferring the possessions to God and preserving the baiance of mind in the circumstances however unexpectedly gloomy they may be. "Everything is chained to the Almighty and no one has a separate or an altogether sev-

ered existence. Everything is wrought by God and that too with some moral. He never forsakes those who do not forsake him. He never excludes his devotees out of his mind even when he seems at times to do contrary to their expectations. It is possible that one may often gain by losing of his prayers. So one should always concentrate upon him and him only and should bear in mind firmly that Shree Krishna is his only refuge and being under the guidance of so powerful an entity, he has nothing to grieve at." After some days, Shree Vallabhacharyajee, went to Adel. There resided a brahmin lady which belong to the caste of Shri Acharyajee. She was very jealous of Shree Acharyajee's family and used to create obstructions in his service work of Thakorjee. So Shree Acharyajee asked the servant to bring home what she would throw at it and later it was washed and cleaned and used it in the service of 'Shree Thakorjee'. By that device, the malicious nature of the woman was converted in to a pious one and she repented much for her former misdeeds. She approached Shree Acharyajee with compunctionate heart and sought his pardon

which he readily offered.

When our Acharyajee was returning from Dwarka and Jagannath, he was inspired by God to wind up his missionary work and to retire to his abode. During the time, the commentary work of Shreemad Bhagwat's third chapter was completed. Being invited by God, he thought it right to receive it with joy but at the same time, the work of 'Shree Subhodhiniji' being incomplete induced him to delay. He therefore gave up the intermediate chapters four to nine and handled the which is of greater importance than any other from the Sampradayik stand point of view.

Afterwards, he entered 'Madhuvan' near Mathura (Muttra). There he was again reminded by God of putting an end to his missionary work on earth. But the work of 'Subodhini' again made him delay.

Then Shree Acharyajee went to Adel where the divine instinct for the third time suggested him for his final retirement. That he could not resist to, for the work at hand which he had proposed in mind to finish, was completed during the time. He called his wife and mother and

other relations by his side and informed them about his retirement. He took their leave which with heavy heart they consented to grant. Their grief knew no bounds while leaving a good, noble husband, a worthy son and a well-wishing friend. But it was the will of God and as such they had to take it. It was ordained by God and they had to obey it. Then Shree Acharyajee authorised Shree Gopinathajee, his eldest son to do the service of the idol which he used to worship and entrusted Shree Vitthalnathajee to the care of Damodardas and his other particularly favourite desciples for his education.
Afterwards he composed the 'Antahkaran prabodha' booklet and read it before his wife and other relations to console them. It runs just as follows in its main items:-

"Just as a woman of the depressed class, once being a darling wife of a king is degraded by him per chance still she remains better treated in comparison of her original condition, similarly if once accepted by God as his own, the man is better place though disregarded afterwards. But God is of firm resolve and will do no otherwise. Moreover, just as a father who

refuses to send his daughter to her husband though through unsurpassed love but still excites the wrath of the husband, similarly if a man, who through love towards his mortal clay delays for its end gives dissatisfaction to God." Then Damodardas and others requested Acharyajee to permit them to accept 'Sanyasta' and to remain by his side. Shree Vallabhacharyajee refused that proposal on the ground that it was necessary for them to stay in the world to carry out his propaganda. He further said 'According to the Bhakti-Marga, Sanyasta is undesirable for those who are in primary stage of conditions essential for 'Sanyasta' and who are in earnest need of the company of the good religious persons. A 'Sanyasee' can not stay permanently at one and the same place and hence the company of the good is hard of attainment in a state of wandering. Moreover a man is entitled to accept 'Sanyasta' only when he reaches the stage of high absorption in the devotion to God and feels enormously the sense of separation from him. This sense of separation is only developed by the way of renunciation the renunciation of the

sort of Kaundinya Rishi and the Gopis whose all the processes of mind and body were diverted to the service of God Shree Krishna. "This sense of non-attachment is difficult to attain except by the means of love to God." (one should kindly refer to the booklet named 'Sanyas Nirnaya' by Shree Vallabhacharyajee on the above subject.)

Afterwards Shree Vallabhacharyajee changed his mode of living and adjusted it so as to befit a Sanyasee. At last he went to Kashi on Hanuman ghat and prepared to plunge himself finally in the holy water of the Ganges. At the time, Shree Gopinathajee and others came there and requested him to tell them their duties. In response to their request Shree Acharyajee wrote three and a half verses on the stone by a chalk. In its response, Shree Krishna appeared and wrote as follows in one and a half verses.

"If you possess the unclouded faith in my being of a lover of Gopis, you have accomplished your aim in life and you have nothing to repent for. An emancipation or salvation means to settle finally in one's own original state

of form giving up all the other circumstantially assumed forms."

Afterwards Shree Vallabhacharyajee plunged himself in the holy Ganges, on Sunday the third day of the 'Ashadha' bright-half in Samvat 1587. (A. D. 1531)

In allusion to this incident, a western learned man (Watson?) writes in his English book 'Indian Religious' as follows :-

"Having finished the mission of life in this world, his holiness entered the Ganges on Hanuman Ghat and stooping down in waters, he disappeared. At the time, a hallow of lustre arose on the place, ascended to the heaven and disappeared finally in the sky."

In other religious books, it is reported that this hallow of lustre made as if a high pillar stood on the surface of the waters of the Ganges and meeting the sky, and it appeared so constantly for well-nigh three hours.

CHAPTER XI

The Review and the Conclusion

The information about his bodily structure and features can be had from a portrait drawn by a painter named Honhar at the Royal order of Sikandar Lodi, the then Emperor of Delhi. Sikandar Lodi entertained a deep regard for Shree Vallabhacharyajee for his religious supremacy. According to some versified evidences, the portrait is drawn in Samvat 1567. The description of the portrait runs as under:- "On the bank of the river Yamuna, Shree Vallabhacharyajee is explaining the 'Subhodhinijee' which Madhavdas takes down; Krishnadas and Damodardas Harasani with his body all prostrate before Shree Vallabhacharyajee."

After Sikandar Shah the portrait came into the possession of the Moghul Emperors. And remained with them until Shahjahan presented it to Rupsinhjee, the founder of the Krishnaghadh state in appreciation of his bravery on the battle-fields.

From this portrait, we can decidedly conclude that his body was of middle size, of dark colour, well fashioned and strongly built. A minute observation of the portrait further leads us to conclude that he was of a quiet nature, virtuous and humble, and it clearly bears the marks of his being a contemplator and an awe inspiring personality.

He undertook an All-India travel thrice and that too on foot. At times, the uneven surface of the earth served him as his bed. He suffered cold as well as heat, hunger and thirst for the upheaval of mankind. There is no necessity of repeating his philosophical views though they are not fully translated into this small attempt. His philosophical works recorded at the end of this book will serve the anxious readers in guiding them to ascertain a wide range of his religious thoughts.

He had a simple living though high living would not have come in his way due to his non-attachment spirit. He discarded nothing, he utilized all in the service of God. At times, he was obliged to accept the rich presents from his admirers and followers but he used them all in

the service of God. He had regulated his life so as to observe his every day duties most punctually. He required solitude and accordingly, he had a great liking for Adel, Charanadri and such solitary and thinly populated places. Surdas, Paramanandas, Kumbhandas Gorva and Krishnadas Adhikari were fortunate enough to win his greatest love and to occupy the respectable office as his friends.

His domestic life is worth-following by every one who wishes his welfare-temporal as well as ethereal. He lived in this world without any sort of attachment just as a lotus grows in the waters and yet remains untouched by them. He entered and embraced 'Grihasthashrama' at the age of thirty-two and 'Sanyas' before the age of fifty-two. At the age of fifty-two in a state of a Sanyasee as told in the Bhakti-Marga, he entered the blissful abode of God for ever. One can see how non-attached to the worldly things he was from his parting advice known as 'Shiksha Shloka' to his sons, relations and Vaishnavas at large. What he had to give was an extra ordinary property and he distributed it amongst all without the distinction of relation,

caste or creed and He practised what he preached. This is always the practice of the great men. What he had to say was only about the service of God with perfect love. "One should worship Shree Krishna with all the available objects within one's reach" was his preaching.

He had very little faith in the Vedic rites and observances owing to the change in the condition of the country and time. He visualized that the condition of the country and time had been changed for bad and would not improve in near future. He saw that the people were as anxious to do religion as the people of the former ages but their state of living could not permit them for sacrificial aspirations and other Vedic rites. They required timely help, timely religion and offered them the Bhakti-Marga having legally emphasized upon the element of 'Bhakti' for the accomplishment of their spiritual aspirations. He once performed the Somayag but not an animal-sacrifice. He did not recommend such yagnas to any body. He advised to hold firmly that "God is Omnipresent, Omnipotent, Omniscient and all in one."

"One should try always to win over the

six mental enemies suc as passion, anger, greed etc.

"One should have pure love and attachment to God and all his activities should be exclusively confined to the service of God."

"One should seek the company of only those who are attached to God."

"One should avoid to seek refuge in other gods and goddesses except Shree Krishna."

"One should not enjoy the things which are not first offered to God."

These all are among the precious pieces of advice of Shree Vallabhacharyajee to the mankind. He accomplished his mission of life by propounding and propagating the Bhakti-Marga far and wide. According to his well established views, Bhakti and Bhakti alone is the way left open to mankind for its spiritual uplift in this Kali age. We have come across in his life about some of the mystical accounts stress of the circumstances had led him to use his Superhuman prowess, the divine gift.

In concluding this, we should plainly assert the fact that unable as we are to return a bit of what Shree Vallabhacharyajee has given

to the world, we can only flatter ourselves to only a partial discharge of our debt to him by offering in his feet the title of Shree Mahaprabhujee and rest at his Holy feet.

Literary (Sampradayik) compositions of Shree Acharyajee

The full notes of the compositions of Shree Vallabhacharyajee is at present a matter of impossibility, for all of them are not yet published and will take some time before they are drawn out from their state obscurity. The chief subject which he deals with through out all his compositions is the revelation of the doctrine of love and the demonstration of the futility of the doctrine of 'Maya' and the establishment of the Brahmavad on the authority of the Vedas. His compositions can be classified under two heads :- (1) Independent (2) Commentary.

In 'Yadunath Vijay' it is reported that the number of such compositions goes to be eighty four. But at present only thirty one of them are available. The actual date and year of such compositions which are found are not yet decided but they are placed here in a chronological order.

Independent writings are twentyfive in number. (1) Yamunashtaka (2) Balbodh (3) Siddhant Muktavali (4) Pushti-Pravah-Maryada (5) Siddhant Rahasya (6) Nav Ratna (7) Vivek Dhairyashraya (8) Krishnashraya (9) Chatushloki (10) Bhakti Vardhini (11) Jal-Bhed (12) Punch Padmini (13) Seva-Fala (14) Nirodh Lakshana (15) Antahkaran Prabodha (16) Sanyas Nirnaya. The group of these sixteen are known as 'Shodash Granth.' The remaining nine are as follows :-

(17) Sanyas Vidhi (18) Madhurashtaka (19) Shree Parivridhashtaka (20) Trividha Namavali (21) Purushottam Sahasra Nama (22) Nyasadesh (23) Patravalamben (24) Tatwartha Dip Nibandha (25) Shiksha Shloka.

This last named composition contains five verses, three and a half written by Shree Vallabhacharyajee himself, and the remaining by Shree Krishna as stated in the text.

His commentary works:-

(1) Purva Mimansa Bhasya, or Jaimini Sutra Bhasya. (2) Uttar Bhasya or Brahmasuranubhasya or Anu Bhasya (3) Shree Subodhinijee. (4) Sukshma Tika upon

Shreemad Bhagwat. (5) Prakash the commentary on Tatwartha Dip Nibandha (6) Seva Fala Vivarana.

The following four are doubtfully taken by the learned to be his creation. But it is certain that if they are not his productions, they are the works of his decendants, They are :-

(1) Bhagwat Pithika (2) Sudarshana (3) Mamottam Shloka Vyakhya (4) Gayatri Bhasya. All these works are written in sanskrit language. The independent works are all in poetry and the metre is Anushtrupy The commentary works are in prose.

FINISH

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